

THE SPIRIT of MISSIONS

New St. Margaret's, Tokyo, Rises

John Wilson Wood, D. C. L.

Bishop Gilman in Western Hupeh

Gertrude Carter Gilman

Our Farthest North Mission

Frederic W. Goodman

South Florida Says "Thank You"

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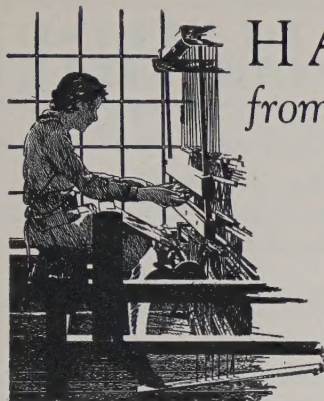
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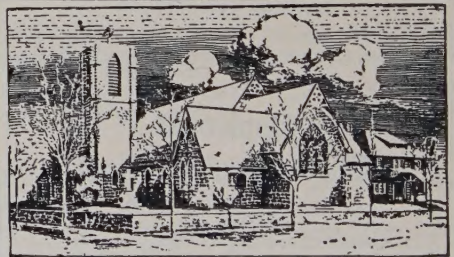
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JULY, 1930

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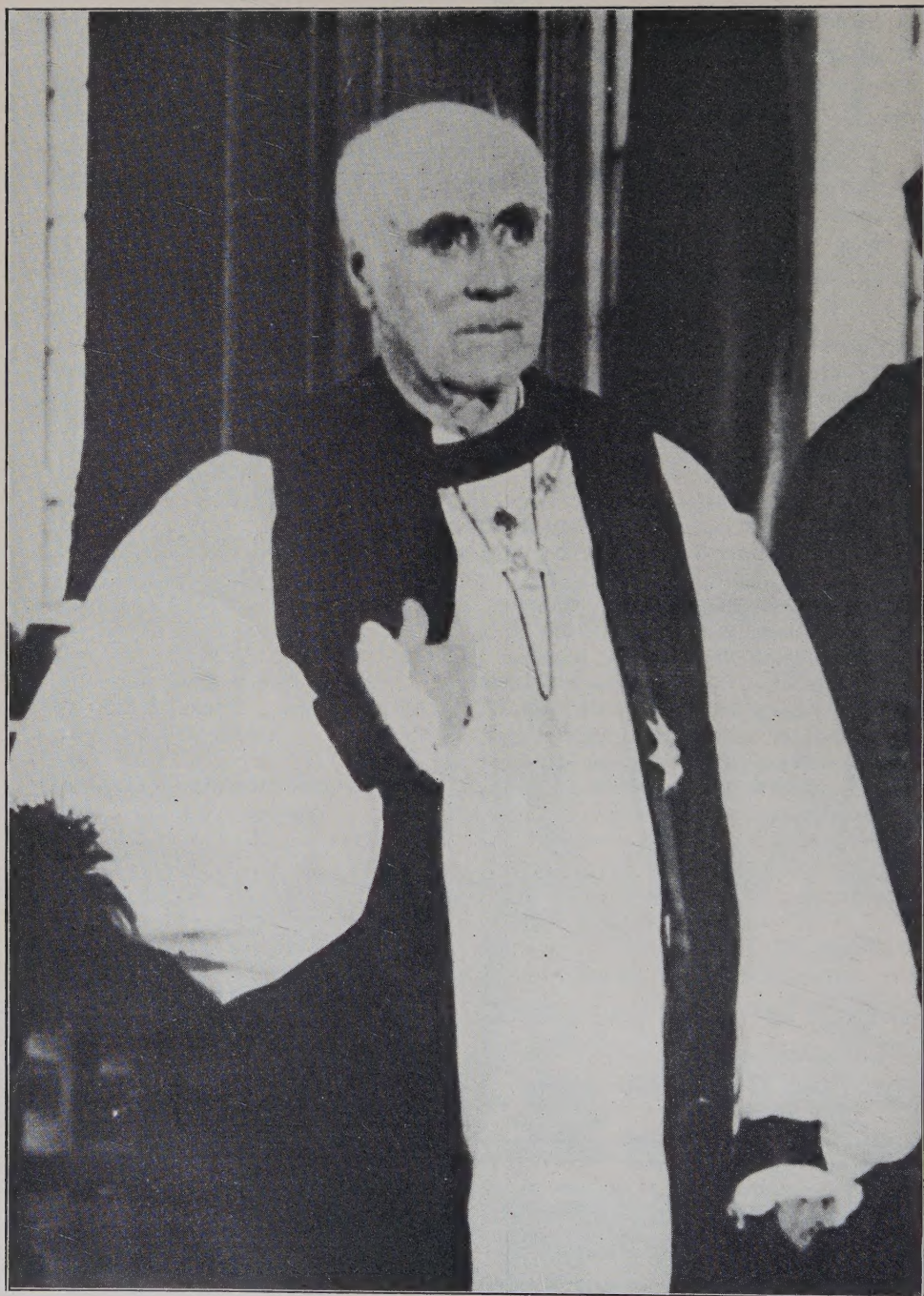
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THE LATE LORD DAVIDSON OF LAMBETH, ARCHBISHOP OF CANTERBURY, 1903-28

Archbishop Lord Davidson who died on May 24, retired two years ago as head of the Church of England after twenty-five years' service. The present Lambeth Conference is the only one at which he has not been present, except the first held in 1869

THE SPIRIT OF MISSIONS

VOLUME 95

JULY, 1930

NUMBER 7

A New St. Margaret's Rises in Tokyo

Bishop McKim opens the first of the new buildings of our school for Japanese girls; another step in the reconstruction of our work in Tokyo

By John Wilson Wood, D. C. L.

Executive Secretary, Department of Missions

ON MAY 16, IN the presence of a large and distinguished audience, representing both the Japanese and foreign communities of Tokyo, the Right Rev. John McKim, D.D., Bishop of North Tokyo, formally opened the first two permanent buildings for St. Margaret's School, Tokyo. They replace, in part, buildings destroyed in the fire that followed the earthquake of September, 1923.

The new auditorium, seating over five hundred, was crowded in main floor and galleries, when the procession, led by the Rev. J. H. Kobayashi, D.D., the Japanese principal, and Miss C. Gertrude Heywood, the American director, ascended the platform. More than four hundred of the undergraduate students stood throughout the exercises in adjoining rooms opening into the main auditorium. After a scripture lesson and prayers Bishop McKim, as trustee representing the Church in the United States, made an address in classical Japanese, reviewing the progress and vicissitudes of the school and then presented the keys of the new buildings to Dr. Kobayashi, whose duties include the maintenance of the school properties.

His Excellency, Prince Iyesato Tokugawa, the present head of the famous house of Tokugawa which supplied the Shoguns, who acted for the emperors during several reigns prior to the Meiji era, made an address in English. He con-

gratulated the school on its entrance upon a period of greater usefulness, made possible by the new buildings, and pointed out that two generations ago little was done publicly for the education of Japanese girls and young women. When the statesmen and educators of Japan saw what St. Margaret's and similar schools could do in training young women for useful living, they were quick to include provision for girls in Japan's system of public instruction. Prince Tokugawa hailed St. Margaret's as a strong link in the chain of Japanese and American friendship.

During the sittings of the London Conference on the Limitation of Naval Armaments, the Hon. William R. Castle, jr., has been serving an interim term as American Ambassador to Japan. No better selection could have been made for that important post. In a few months, Ambassador Castle has won the unbounded esteem and lasting friendship of both Japanese and foreigners. His approaching return to his post in the State Department in Washington, is regretted by everyone. In responding to Prince Tokugawa's address, Ambassador Castle frankly said that coming to Japan a few months ago, he wondered whether the efforts of American Christian workers in Japan really accomplished anything and whether the money used to support their

THE SPIRIT OF MISSIONS



C. GERTRUDE HEYWOOD
*The American director of St. Margaret's
School, Tokyo*

endeavors was well spent. With equal frankness he said he had found the answer to his questioning in three experiences. On March 25, he had attended the commencement exercises of St. Paul's University. Three days later he had participated in the ceremonies at the laying of the cornerstone of the first building for the new St. Luke's Medical Center. He had seen what genuine service was rendered by such institutions in the education of young men and in the prevention and cure of sickness. Today he rejoiced to see equally good work for young women. This he regarded as work of highest importance, for the influence of women in the home life of a nation has an enormous influence for good or evil. Nothing but good for Japan and its people could come from such a school as St. Margaret's. He expressed the hope that it might have endless growth not merely in numbers but in quality. As an American he was glad that all three institutions were of American origin. As a Churchman he was proud that they had been established and maintained by the Episcopal Church, in cooperation with the *Nippon Sei Kokwai*.

Dr. John W. Wood speaking on behalf of the Church in the United States re-

called the day, in December, 1923, when a group of St. Margaret's faculty and students, standing amidst the ruins of the former buildings in the Tsukiji section of Tokyo asked him to carry to the women of America their plea for a new school house. A wonderful response had given to that plea through the offerings of gold and silver plate and jewels as well as money. The new buildings expressed the love and confidence of the women of the Episcopal Church, both in Japan and America. For St. Margaret's alumnae had given and collected more than thirty thousand yen. The education of young women in Japan under Christian auspices has had remarkable results, as indicated by the enormous contribution to womanhood by such graduates of Christian institutions as Miss Tsuda, through her school for the training of women to teach English in Japanese public schools, as Miss Hayashi, a leader in every effort for temperance, purity, and women's welfare, as Miss Iyo Araki, head nurse of St. Luke's Hospital, an early graduate of St. Margaret's, who for nearly thirty years has worked with conspicuous success to create a nursing profession in Japan, as Miss Kurakawa, another St. Margaret's alumna and today Miss Heywood's able coadjutor as head woman teacher, and as Miss Michi Kawai, general secretary of the Japanese Young Women's Christian Association. Dr. Wood commended the frankly Christian aim and methods of St. Margaret's as set forth in its literature and cordially accepted by the Ministry of Education. The school's religious work would be greatly strengthened, he believed, upon the completion of the new chapel for which fifty thousand dollars has been provided from the 1928 United Thank Offering.

Messages of congratulation in Japanese were also presented by Mr. Suwada, of the Foreign Office, on behalf of Baron Shidehara, Minister of Foreign Affairs, the Hon. R. Tanaka, Minister of Education, the Hon. Torataro Ushizuka, Governor of Tokyo Prefecture, Mrs. Keiko Segawa, President of the Alumnae Association, and Miss Masuko Sakai, representing the undergraduates.

A NEW ST. MARGARET'S RISES IN TOKYO

The opening of the buildings was followed immediately by the graduation exercises for the class of 1930. About thirty young women received their diplomas.



FOUNDED IN 1877, St. Margaret's is a pioneer in the education of Japanese girls. Its first woman principal was Miss Pittman (later Mrs. J. McD. Gardiner) who took charge in 1879 and guided the school through five of the early years of foundation laying. Mrs. Gardiner lived to see St. Margaret's reach its present place of outstanding usefulness. Her death occurred on March 26 in Tokyo, where she was still a member of the mission.

For forty years the school remained in Tsukiji, in spite of many changes. The growing density of population in Kyobashi ward and the high cost of land increased the difficulties of conducting the

boarding department. When, therefore, St. Margaret's buildings were destroyed it seemed wise to consider removal to one of the many rapidly growing Tokyo suburbs. In September, 1924, an excellent site of about ten acres was secured at Takaïdo Machi, some fifteen miles west of Tsukiji. Here temporary buildings were erected by means of gifts to the Japan Emergency Fund and generously proffered aid from the Japanese Department of Education. In spite of the radical change in location the St. Margaret's girls have stood loyally by their school. Many of the day pupils leave their homes in Tokyo and other suburbs by six o'clock every school morning in order to attend the eight o'clock prayers. When the new chapel is completed it is probable that the daily devotional service will be held just before the midday recess.

The school still needs permanent residences for the American faculty of six young women. Their present quarters, necessarily lightly and hastily built show the effects of five years' use. Tokyo win-



A BAPTISMAL CLASS AT ST. MARGARET'S SCHOOL

The Christian education given at St. Margaret's results in the frequent formation of small groups for preparation for baptism. The man in this group is the school secretary, who became a Christian a few years ago

ters are trying, with much cold and dampness. It is not fair to ask the faculty to remain longer than is absolutely necessary in quarters that furnish inadequate protection. Another need is a larger and better built dormitory. Of St. Margaret's present 442 students not one in five can live in the school. Yet the boarding department always offers better opportunity for Christian work. Better quarters are also essential for the twenty-three Japanese members of the teaching staff. Much of the Christian character of the school depends upon their intercourse with the pupils. This is hampered when many must live at a distance, as at present.



THE NEW BUILDINGS contain all the best modern features of fire-proof and earthquake-proof construction. In planning these structural features our mission architect, Mr. J. Van Wie Bergamini has had the invaluable assistance of Prof. Naito of the engineering department of the Imperial University, Tokyo, and one of the world's leading authorities on earthquake-proof buildings.

The new main building contains administration offices, some fourteen class rooms, all well lighted and ventilated, chemical and physical laboratories, and a domestic science department. The auditorium building includes the music school and contains, in addition to the main hall, many small practice rooms and larger rooms for group and chorus work.

Japanese educators, familiar with modern school building in Japan (and some

excellent work is being done in that line nowadays) say there is nothing in Japan better and but little as good in school planning and construction as these new St. Margaret's buildings.

Bishop McKim and Miss Heywood are planning to use the old classroom building as a primary department, opening in April, 1931. One hopes that nothing will happen to prevent this. It will be a forward step of immense importance to St. Margaret's and our educational work generally. It will help to strengthen the aim of St. Margaret's, finely stated as follows:

"The purpose of the school is to provide the best possible secondary education for girls according to the regulations of the Department of Education, to train them by means of self-government in school to be ready in after life to meet the responsibilities of family and country, to teach them the truths of Christianity and imbue them with its spirit, and thus, by the maintenance of this school in Japan by people in America, to forge a link in the chain of friendship between the two nations."

This aim is realized by means of religious services as a regular part of the school life, numerous Bible classes, two student religious organizations and sundry other Christian activities.

For thirty years I have watched St. Margaret's School develop. For eleven years I have known St. Margaret's intimately from the inside. It is one of the best schools, I know, academically and religiously. With Ambassador Castle, we have a right to be proud of it as an effort of this Church to lend a hand to the friendly neighbor across the Pacific and as a place for the training of members and leaders of the *Nippon Sei Kokwai*. May our pride find expression in generous support and early giving of the further equipment needed.

This Town is Too Christian

TO A CHINESE TOWN where missionary work has long been established came a Communist organizer not long ago ready to stir up strife and paint the town his favorite color, but his stay was brief. "Why do you not stay?" he was asked at his departure. "This town is too Christian," he said, "to be of any use to us."

W. E. Soothill, professor of Chinese at Oxford, in closing an address, said, "Anarchy will pass, order will be restored, . . . the day will dawn when the Chinese themselves will recognize that the greatest gift we brought to them was the liberating and inspiring power of the Christian religion, the ladder to Heaven."

Church's Farthest North Mission to Expand

Archdeacon Goodman while on furlough has secured needed workers and means with which to serve more effectively his Arctic friends

By the Ven. Frederic W. Goodman

Archdeacon of Arctic Alaska

NINETEEN YEARS AGO, I first ventured into Arctic Alaska for a year's special service at the request of the Rev. Hugh L. Burleson, the present Bishop of South Dakota, who at that time was an officer of the Board of Missions. I relieved the Rev. Augustus R. Hoare at St. Thomas' Mission, Point Hope, enabling him to take his furlough and to visit his wife and family in California. A decade later I again accepted the call of the Church, supplying at Point Hope during the absence on furlough of the Rev. W. A. Thomas, deepening my knowledge of, and interest in, the Eskimos. These were temporary bits of service, and it was not until five years ago that I yielded to the appeal of Bishop Rowe and took charge

of the Church's work among the Eskimos as Archdeacon of Arctic Alaska, with headquarters at St. Thomas' Mission, Point Hope, Arctic Alaska.

The rule of service in the Arctic is four years in the field and one year away on vacation and furlough. This length of absence is made necessary because limited transportation and the early freezing of the Polar Sea make it most difficult and most expensive to return in less time. My furlough, which began last August, is drawing to a close and once again I am

leaving for my Arctic home and another four years among the Eskimos.

Two forward movements are planned for the coming year: the development of the Augustus Hoare Memorial Hospital

into a medical center, and the erection of an addition to Browning Hall.

Special gifts from many friends enabled me to build the Augustus Hoare Memorial Hospital in 1926. The work was done entirely by Eskimo labor under my supervision. It occupies a strategic position on the Arctic Coast and ministers to Eskimos scattered over an area of many hundreds of miles.

The greatest difficulty which has hitherto limited the usefulness of the hospital is one which is not peculiar to the Church's work

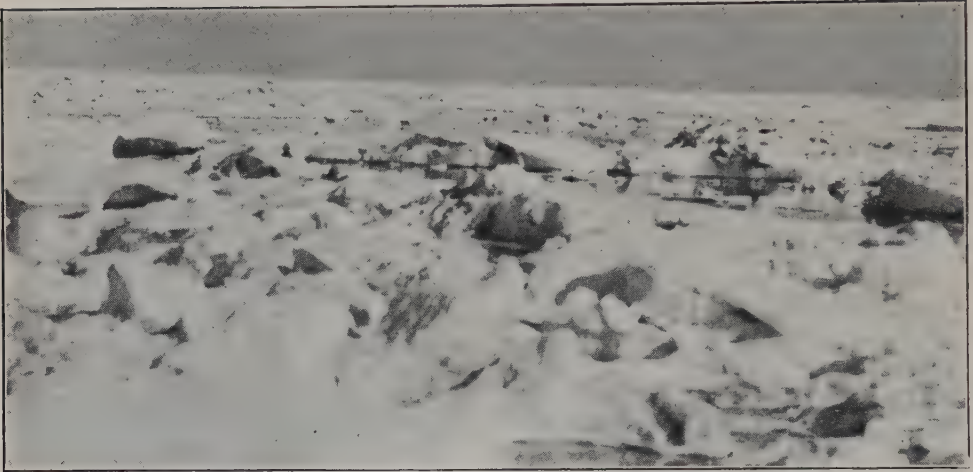
among the Eskimos. It is felt all through the Church. It is the need of consecrated men and women, clergy as well as laity, filled with love for our dear Lord, who will adventure for Christ, even into remote and inhospitable and desolate parts of the earth where He has placed His children.

On my return to New York last Autumn the Bishop of New York invited me to preach in the Cathedral of St. John the Divine. At the close of the service two people came up to me offering themselves



THE VEN. FREDERIC W. GOODMAN
The Archdeacon of Arctic Alaska, who has labored among the Eskimos of the frozen north for five years

THE SPIRIT OF MISSIONS



SPRINGTIME AT ST. THOMAS' MISSION, POINT HOPE, ALASKA

The break up of the ice of the Polar Sea, indicates the coming of milder weather for the people to whom Archdeacon Goodman ministers. Upon his return this summer, he will begin an enlarged ministry to the Eskimos

for service in the Arctic field. Alas, no funds were available to accept this offer and to translate it into consecrated service. Later, after speaking at a special meeting near Philadelphia, I found a new friend for the Eskimos who has most generously adopted the Augustus Hoare Memorial Hospital for the coming year.

The matron-nurse thus provided for is Mrs. E. E. Brown, one of the two who offered their services at the Cathedral of St. John the Divine. The orderly is her son, Jesse Furnival Brown, an undergraduate of Brown University, Providence, Rhode Island. He will spend two years at this most northerly hospital of the Church, and will lay the foundation for the medical course which he hopes to commence on his return from Arctic service. I am in communication with a doctor and hope soon to secure his appointment.

The proposed addition to Browning Hall will prove of utmost value to our work. It will be remembered that in 1912 Mrs. J. Hull Browning gave a clubhouse to St. Thomas' Mission. It has been of great help but because of the growth of our community the building is no longer adequate for the work that centers there. Upon learning of this condition, Mrs.

Browning has made possible a large addition which will give us, even at our greatest festivities, abundant room. All of the work of construction will be done by the Eskimos under my personal supervision so that the heavy expense involved in employing a contractor will be avoided.

St. Thomas' Mission, Point Hope, is often described as "The Church's Farthest North Mission." Its remoteness and isolation while giving to it the charm of romance, add greatly to the expense of maintenance. For 1929 the total appropriation by the National Council for the Church's work among the Eskimos was \$5,000. Because of financial difficulties which confronted the National Council in making appropriations for 1930 this sum has been reduced one thousand dollars, meaning that all the expenses of the work, chargeable to the missionary budget, must be brought within four thousand dollars. This, of course, is an inadequate sum, and no competent enterprise could be continued among these people were it not for the interest and generosity of numbers of my friends for whose self-sacrificing special gifts I make grateful acknowledgement. Thus it is possible that this lonely outpost of the Church continues its service to God's Children of the Snows.

South Florida says "Thank You"

Prompt and generous aid of Church in restoring hurricane wrecked churches gives impetus to encouraging Negro work in South Florida

By William E. Leidt

Associate Editor, THE SPIRIT OF MISSIONS

"PLEASE THANK THE Church for so generously coming to our aid in our time of trouble." These words were repeated again and again as, in April, I passed from one Negro congregation to another in the Diocese of South Florida. Less than two years ago, in September, 1928, a hurricane passed over southeastern Florida and laid waste the whole area. Church after church was completely destroyed or seriously damaged. The people were agast! Many of them had suffered in the earlier hurricane of 1926; others had lost their all in the collapse of the Florida land boom. On every side was severe economic depression. The Negroes, comprising fully one-half the population of the region are laborers, domestic workers, and small farmers. The general economic collapse worked its havoc with them while the hurricane of 1928 completed the desolation. Congregation after congregation saw its little church building, its loved place of worship, carried away a twisted wreck, and knew not how or when it could be replaced. Fortunately, the General Convention met in Washington hard on the heels of the disaster and there went out a call to the whole Church to set aside a special day, November 18, 1928, for providing the means for the reconstruction of not only the missions and churches in Florida, but for those destroyed by the same hurricane in Haiti and Porto Rico as well.

I saw the results of that effort in Florida a short time ago. It was a heartening experience. Nowhere else have I seen such adequate mission buildings nor so appreciative and earnest congregations. The distinction of having the most important Negro work numerically in the

entire southland belongs to South Florida. Twelve percent of the Negro population of the diocese are communicants, ministered to by fourteen missions. Interesting and important as some of these missions are, we must confine ourselves here to those congregations which suffered in the hurricane. Of these the largest is St. Patrick's Mission, West Palm Beach.

Palm Beach seemed to receive the force of the blow and consequently St. Patrick's suffered the greatest damage, losing a plant worth approximately forty thousand dollars. The church including every bit of furniture was completely destroyed, while the parish house and rectory lost their roofs. In the very heart of the Negro section of West Palm Beach, St. Patrick's was dear to the hundreds of West Indian Negroes who worshiped there. They had built it and had given it its name.

It will be recalled that the West Indies were colonized, in part, by settlers from various parts of the British Isles—England, Scotland, Ireland, and Wales. Each brought to his new home his customs, traditions, and even his particular accent. Not unnaturally their Negro neighbors absorbed these things and made them their own. Thus it was that the Negroes in West Palm Beach, having migrated from a West Indian colony with Irish traditions, gave the name of St. Patrick to their new church.

In 1908, under the leadership of the late Ven. J. R. Wood, then archdeacon of the east coast, these settlers were organized into a congregation. The first services were held in a Negro Masonic hall, but the people constantly kept before themselves the ideal of having a church

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THE REV. JOHN R. LEWIS, D.D.

A graduate of the Bishop Payne Divinity School, Dr. Lewis is in charge of St. Patrick's Mission, West Palm Beach, Florida

such as they had left behind in the islands. Through their own labors, this was realized four years later. A notable feature of this first building were the fourteen windows, every one of which was a memorial. Thirteen were given by individuals, while the fourteenth, a gift of the entire congregation, was in honor of the first diocesan, the late Right Rev. William C. Gray. It was this building which the hurricane wiped out. In its place there has arisen through the generosity of the general Church, a superb white stucco Gothic edifice, which dominates the whole Negro section of West Palm Beach (see page 472). Although St. Patrick's began under white leadership, for the past five years it has been in charge of Negro priests. Under the intelligent care of its present minister, the Rev. John R. Lewis, D.D., the mission has prospered. The congregation has steadily grown until today there are nearly five hundred communicants and many more baptized members. To supplement the rather inadequate public school opportunities, the parish maintains a day school of seven grades for its children.

Perhaps the best indication of the influence of St. Patrick's in the life of the

Negro community is shown in the statement of a police court judge of West Palm Beach. Through a former archdeacon for the Negro work in South Florida, this man became interested in what the churches were doing for the colored people. When he was appointed to the bench, he made it a point to ask each offender who came before him to what church he belonged. During the nearly three years that he was on the bench, no member of St. Patrick's Church ever came before him as an offender.

Another Negro church which was completely destroyed was St. Cuthbert's Mission, Boynton. This is a small congregation in a little community a few miles south of Palm Beach. Like St. Patrick's, it was begun by the late Archdeacon Wood, but through removals of its members it soon became quiescent and it was not until a few years later that the Rev. A. D. Caslor, who was archdeacon from 1919 to 1925, with the aid of a lay reader, reorganized the work. The little congregation had hardly completed its first simple frame church erected on a lot acquired through its own efforts, when the hurricane of 1926 occurred. The stability of the building was evidenced by the manner in which it withstood that storm, suffering but very little damage. The hurricane of 1928, however, struck it with greater force and left little to show that a building had ever been there. With twenty-five hundred dollars from the reconstruction fund, a new St. Cuthbert's was erected and used for the first time on February 16, 1930. This little mission is in charge of another Negro clergyman, the Rev. Roger E. Bunn, priest-in-charge of St. Matthew's Mission, Delray.

At Delray is the most important Negro congregation between West Palm Beach and Miami. The Negroes here, who are mainly small truck farmers, have gone through many difficulties but have remained steadfast in their allegiance to the Church and have ever arisen from each catastrophe with renewed courage and devotion.

After being organized by Archdeacon Wood, the Negroes themselves erected a small frame building. The next few years

SOUTH FLORIDA SAYS "THANK YOU"

were devoted to improving this structure and moving it to a better site. In 1926, they again moved it, returning it to its original site, and began erecting a new church. This building for which the people themselves had carefully accumulated the money, was half completed by the end of July, 1926, when the first hurricane of that year struck and did considerable damage. Meanwhile the local bank had failed, wiping out the private means of the people and making it impossible for them to complete their new church. The contractor came to their assistance and restored the walls which the hurricane had blown down. The roof was still lacking when the hurricane of September, 1926, completed the destruction. The new building was gone but the old church had withstood the storm and this was used until the hurricane of 1928 completely wiped it out. To this congregation, also, the reconstruction fund has been a great boon in enabling them to erect a substantial stucco building, at a cost of five thousand dollars.

A few miles to the south, on the main highway, in the little town of Deerfield, is St. Mary's Mission. The timbers of a schooner wrecked off the Florida coast and washed ashore, provided the material from which the Negroes of Deerfield built their first church. These sturdy timbers withstood the hurricane of 1926, but were completely destroyed by the one of two years ago. A simple white stucco structure, neatly surrounded by Australian pines, was made possible by the reconstruction fund, and opened for service early this year. Deerfield is almost entirely a Negro community. There are no tourists; there is very little fishing; and the people are exceptionally poor. To them the Church ministers and brings the joy and peace of an abundant life.

These are the Negro missions which suffered most severely in the storm. One other, St. Simon the Cyrenian, at Fort Pierce, to the north of Palm Beach, was very slightly damaged.

No account of the Negro work in South Florida would be complete, however, without some mention of what is going on among the thousands of Negroes in Mi-

ami. Miami has a very large Negro community, in the very center of which stands St. Agnes' Mission, our second largest Negro congregation in the United States, with more than a thousand members and reaching many times that number of people. On last Palm Sunday when the congregation processed from its temporary place of worship in the parish house to their new church, more people were unable to enter than obtained a place within the new structure. (See pages 472-3.) The new church is not yet complete but it is far enough along to be used for service. Into it have gone the loving devotion and sacrifice of the men, women, and children of the congregation. With but little outside help, this huge church, capable of seating well over a thousand people, is being built by the Negroes themselves; by Negro labor paid by Negro offerings. Under the leadership of its new minister, the Rev. John E. Culmer, the congregation during the past winter has had three intensive drives for their building fund. Each effort realized nearly a thousand dollars; a remarkable achievement when the general economic depression of recent months is recalled. St. Agnes' is a truly great parish and un-



THE REV. JOHN E. CULMER

After a successful ministry in Tampa, Mr. Culmer has recently assumed charge of St. Agnes' Mission, Miami

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SOME OF THE MEN OF ST. AGNES' MISSION, MIAMI, FLORIDA

At the last Corporate Communion of the Brotherhood of St. Andrew in this mission, 135 men attended. After the service they had a breakfast which was prepared by the parish chapter of the Daughters of the King

der Mr. Culmer's leadership is reaching more and more of the Negroes of Miami, Negroes who have been brought up in the tradition of the Anglican Communion through the Church of England in the West Indies and are eager for our ministrations in their new home.

Commenting on the Church's work among the Negroes in South Florida in his last convocation address, the Right Rev. John D. Wing, Bishop Coadjutor of South Florida, said:

"I am convinced that the Church can do more for the people of this race than any other religious body. The beauty of her ritual will satisfy their desire to express their religion emotionally, and her emphasis upon the ethical content of Christianity will supply that which is

frequently neglected in much of the teaching to which they are at present exposed. Because of the extent of her work among the race, the Church in South Florida has an opportunity to demonstrate to the whole Church how best to commend the Gospel, as this Church hath received it, to the Negro in America."

The Diocese of South Florida says "thank you" to the general Church for so quickly and effectively replacing its hurricane destroyed buildings. Without this help this great Negro work would have been paralyzed. We must not forget, however, that the reconstruction fund also rendered valuable aid to afflicted white congregations. For this help, the details of which cannot be given here, South Florida also says "Thank you."

Fort Valley Girl Wins Oratorical Contest

CURTIS MILLER, a student at the Fort Valley School, Georgia, has won first place in a regional oratorical contest conducted by the Elks. Miss Miller, having previously won the school, local, and state contests, will participate in August in the

national finals in Detroit. The regional prize is a one thousand dollar scholarship for college, and the national prize is the same amount. Miss Miller received all her elementary and high school education at Fort Valley.

The Lambeth Conference is in Session

Seventh decennial meeting of Anglican bishops
has drawn fifty-four of our bishops to Lambeth
to discuss matters of missionary significance

THE SEVENTH LAMBETH Conference meets this month, July 5-August 9, in London, under the chairmanship of the Archbishop of Canterbury, the Most Rev. Cosmo Gordon Lang, D.D. Some three hundred and seventy Anglican bishops, including coadjutors and suffragans, throughout the world, have been invited. Of our own bishops fifty-four have signified their intention of attending. They are:

Edward C. Acheson (*Connecticut*)
Samuel G. Babcock (Suffragan, *Massachusetts*)
Middleton S. Barnwell (*Idaho*)
Samuel B. Booth (*Vermont*)
Benjamin Brewster (*Maine*)
Hugh L. Burleson (*South Dakota*)
Philip Cook (*Delaware*)
Frank W. Creighton (*Mexico*)
John T. Dallas (*New Hampshire*)
James H. Darlington (*Harrisburg*)
George W. Davenport (*Easton*)
Thomas F. Davies (*Western Massachusetts*)
David L. Ferris (*Western New York*)
Joseph M. Francis (*Indianapolis*)
James E. Freeman (*Washington*)
Thomas F. Gailor (*Tennessee*)
Thomas J. Garland (*Pennsylvania*)
Campbell Gray (*Northern Indiana*)
William M. Green (Coadjutor, *Mississippi*)
Frederick B. Howden (*New Mexico*)
Benjamin F. P. Ivins (Coadjutor, *Milwaukee*)
Thomas Jenkins (*Nevada*)
Irving P. Johnson (*Colorado*)
William A. Leonard (*Ohio*)
Harry S. Longley (*Iowa*)
Alexander Mann (*Pittsburgh*)
Paul Matthews (*New Jersey*)
James M. Maxon (Coadjutor, *Tennessee*)
John N. McCormick (*Western Michigan*)
John McKim (*North Tokyo*)
Henry J. Mikell (*Atlanta*)
William H. Moreland (*Sacramento*)
James C. Morris (*Panama Canal Zone*)
Shirley H. Nichols (*Kyoto*)
G. Ashton Oldham (*Albany*)
Herman Page (*Michigan*)
Edward L. Parsons (*California*)
James DeWolf Perry (*Rhode Island*)
William P. Remington (*Eastern Oregon*)
Warren L. Rogers (Coadjutor, *Ohio*)
Logan H. Roots (*Hankow*)
Peter Trimble Rowe (*Alaska*)

Louis C. Sanford (*San Joaquin*)
Ernest V. Shayler (*Nebraska*)
Wilson R. Stearly (*Newark*)
W. Bertrand Stevens (*Los Angeles*)
Ernest M. Stires (*Long Island*)
Francis M. Taitt (Coadjutor, *Pennsylvania*)
William M. M. Thomas (*Southern Brazil*)
John C. Ward (*Erie*)
William W. Webb (*Milwaukee*)
Reginald H. Weller (*Fond du Lac*)
Frank E. Wilson (*Eau Claire*)
James Wise (*Kansas*).

BY FAR THE MOST important item on the agenda (see July, 1929, *SPIRIT OF MISSIONS*, pp. 431-2) is the Unity of the Church. This topic has special missionary significance as under the subject "Schemes and Proposals of Union," the conference will consider the *Proposed Scheme of Union for South India*. The plan is the result of a long, slow process of evolution, and contemplates the union of the South Indian portion of the Church of India, Burma, and Ceylon, with the Methodist, Presbyterian, and Congregational groups in that area. As early as 1908, the Presbyterian and Congregational groups representing American, English, and Scottish missions formed the South India United Church. The present plan, which would merge this United Church with the Anglican and Wesleyan bodies, originated ten years ago at an informal meeting, and took definite form in March, 1929, at a meeting of a joint committee representing the interested Churches.

The essential points in the plan are:

1. The Holy Scriptures, the Apostles' and the Nicene Creeds constitute the basis of faith.
2. The historical episcopate in a constitutional form is accepted; that is, bishops will be elected by the Church and their powers defined in a written constitution. It is agreed that there is no intention "to imply, or to express a judgment on, any theory concerning episcopacy."
3. It is the "intention and expectation" of the uniting churches that eventually all ministers

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A SESSION OF THE LAMBETH CONFERENCE OF 1920

The late Lord Davidson of Lambeth, who a decade ago was Archbishop of Canterbury, is presiding. Among the American bishops in the picture are: Bishops Wise, Perry, Leonard, Vincent, Rhinelander, Moreland, Webb, Stearly, Gailor, Lawrence, and Matthews

will be episcopally ordained; but for a period of thirty years all ministers ordained in any one of the Churches shall be "received as ministers of the United Church," if they accept the basis of union; with the understanding, however, that a minister not episcopally ordained shall not be transferred to, or minister temporarily in, a congregation accustomed to an episcopally ordained ministry, without the unanimous consent of its communicant members.

4. Bishops will be episcopally ordained, but at the first service of consecration (at which the union will be inaugurated) the Anglican bishops and the ministers of the South India United Church and of the Wesleyan Church shall lay hands on the heads of the new bishops, "thus conserving for the United Church the traditions held by each of the uniting bodies."

The scheme with whatever advice is received from Lambeth must be referred to the diocesan synods of the Indian Church, after which, if general approval has been voted by at least two-thirds of them, the matter comes again before the General Council. Whatever the outcome, the proposals have widespread significance from many points of view. In India, itself, the area concerned comprises an eighth of the entire country, with a population of about sixty millions, among whom the proportion of Christians is higher than elsewhere in India. These include over a million

Syrian Christians, over a million Roman Catholics, and over one hundred thousand Wesleyans, over two hundred thousand of the South India United Church, and nearly four hundred thousand Anglicans.

Beyond India, especially in non-Christian lands, China, Japan, and elsewhere, the scheme is being carefully scrutinized for any possible lessons it may have for the solution of their own problems of unity. If it is eventually approved it will be the first union of episcopal and non-episcopal groups, and as such have tremendous influence on future movements toward Christian unity.

Other aspects of the Unity of the Church which Lambeth will face are the report of the results of the Lambeth Appeal of 1920 and the relations of the Anglican Communion with particular Churches. But it is unnecessary here to discuss further these and the other points on the agenda as *THE SPIRIT OF MISSIONS* has been fortunate in securing as its special representative at the conference, the Right Rev. Hugh L. Burleson, D.D., who will send us a comprehensive story for publication in a very early issue.

Preparing Liberian Children for Life

The Church's sixty schools in Liberia, whether bush, parochial, or industrial, seek to fit young Liberians for life in their own environment

By the Right Rev. Robert Erskine Campbell, D.D.

Missionary Bishop of Liberia

MOST OF US HAVE tried to work cross-word puzzles. To fit in some five-letter word meaning "sickly", with two unkeyed letters, and some odd letters in the word running the other direction, taxes both patience and ingenuity. Sometimes we give up in despair; but again we may persevere until we have the correct solution.

In the mission schools* of the Church we have a similar problem. I shall try to show how, in part at least, we are trying to weave into a unified and intelligent whole the horizontals meaning "faith", "charity", "duty to God", "Church", and the like, with the verticals "ignorance", "fear", "oppression", "selfishness", and the like, in our oldest overseas mission, Liberia. We do not pretend that our boys and girls lose all their selfishness, nor yet that when they finish some one or other of our schools that they become at once animated encyclopædias of human learning. Yet, there is a real start made, and for that we must be encouraged, and work in God's way, intelligently and scientifically and faithfully, to finish what we have already started.

Our very first work in what is now Liberia was a school begun in March, 1836, by Mr. and Mrs. James M. Thompson, at Mt. Vaughan, quite near Cape Palmas. Ever since, we have been active in founding and maintaining schools. In the early forties, when Brierly Hall was begun, the missionaries had to pay the

dowry price for the first girls who came to them because their heathen fathers would not consent to the daughters leaving home under any other circumstance. Of course, we do not pay money for children to attend school any more; but that is how the work began.

To tell of the sixty schools maintained by the Church in Liberia rather taxes one's patience if we try to look at them one by one. So, rather than be too vague or too hasty, let us pick out some schools from each group, and in a few lines try to sum up their aim and method. Before beginning, I wish I could give you some of the background. But you will have to see for yourself tropical Africa, with the white-maned surf dashing restlessly on the golden shore; and the big bush, covering in silent mystery the swelling hills; here and there a little civilized settlement along the coast; and up in the interior, on the tops of one or another of the hills, the closely packed villages of the aborigines, with bee-hive huts crowded together, and bananas and plantains circling the outskirts. For the wild animals, elephants, monkeys, snakes, hippopotami, ants, you will have to read elsewhere, possibly in Bishop Over's book, *African Life*.

In the first place, there is the bush-school. This is a school that is out in the country. There are a great number of these in Liberia for the simple reason that the greater part of the population lives away from the civilized centers. These schools are all so miserably equipped, we have seriously considered several times abolishing them altogether. Yet, if we do so, what chance will the little Tambas and Yekkes and Koilis and Musus have

*In this article, Bishop Campbell is writing of no other schools but those of our own Church (the Washington Institute excepted). None of the observations are meant to apply to the government or other mission schools.



ST. JOHN'S NORMAL AND INDUSTRIAL SCHOOL, CAPE MOUNT, LIBERIA
This outstanding educational institution of the Church in Liberia, seeks to give Liberian boys such training as will fit them for daily living in their own environment. The school is under the direction of the Rev. W. Josselyn Reed

to learn anything but the heathenism and superstitions of their forefathers? On the other hand, anything worth doing at all is worth doing well. So, here is the first of our cross-word problems; how can lack of teachers and equipment be reconciled with thousands of children? You can pray for those lonely teachers, and their wild, undisciplined pupils. You can possibly make it true that that teacher obtains the training he needs, and the children the books, slates, and blackboards that are needed so badly all the time.

The parish day schools, for the most part, are in the civilized centers along the coast. It is our happiness to have a schoolhouse in conjunction with every church. In fact, in some places, the church is used as a school as well as a place of worship. Here, too, as in all our Church schools, the children are taught the Bible and Prayer Book along with their arithmetic, reading, and writing. But here, too, we have to struggle along with insufficient and broken-down equipment. Incidentally, last October, a woman in the United States expressed surprise when I asked for some equipment, blackboards, chalk, slates, for some of these schools. "Why," she exclaimed, "I sent out ten boxes of chalk last year." Perhaps if you are not good at figures, some of your friends can tell you how

much chalk thirty-five hundred children would receive from this gift.

Our very finest station lies at Cape Mount. Here, we all feel, we are coming nearer to the solution of the educational problem in Africa than in most places. What we say of this is true also of the Holy Cross Mission and Pandemai in the far interior of the country. In these places, to a degree not found elsewhere, we are following out the modern policy of trying to educate the boys and girls *for life in Africa*. Health, head, hand, heart, all working in unison, for the greater glory of God, and the uplift of the less fortunate folk all about them. With this end in view, the boys at St. John's School, and the girls at the House of Bethany, under competent and painstaking teaching, learn to coördinate books with daily life. In time, as we have the means and opportunity, we hope to see all our schools built on this model.

In this connection, it is fitting to mention the work of the late James L. Sibley, our Educational Adviser, who last summer fell victim to yellow fever. As an intelligent, progressive educator, Mr. Sibley always stressed work of this type. Largely through his efforts there has arisen a thorough understanding between the half-dozen missionary societies and the Liberian Government. He promoted and put

through a series of textbooks prepared specially for Liberia, for the first four grades. (See June, 1929, *SPIRIT OF MISSIONS*, page 383.) He also was the leading spirit in getting launched the Booker T. Washington Agricultural and Industrial Institute, a coöperative venture between the Liberian Government and the missions. This Institute is built on the same principles as Cape Mount, training head and hand together for the upbuilding of the nation and the glory of God.

So, in spite of our material deficiencies, we feel that now we have come nearer the solution of that vexing puzzle than ever before. We know that when we educate children, or Christianize them, we must prepare them for life in their own country, among their own people. The almost fatal thing is to make them unfit for their environment. But, now, with a thorough understanding between the vari-

ous missionary bodies, and with the government, a new day has dawned; we have now entered upon a program that will require much thought and prayer, and, just because it is harder, more skill and attention.

The puzzle is hard. How to interweave all the conflicting and divergent ideas, America and Africa, Christianity and heathenism, head and hand, darkness and light, soul and body, gives pause to even the most optimistic. How to evolve a pattern at once attractive and "in tune with the Infinite" demands the very best that we can give. Instead of having the charge laid at our door that our schools spoil the children of Liberia by filling them with false ideals and disregard for authority, we now can say that our aim is to train up, not little parodies of Americans, but real Liberians, equally fitted for life in their respective communities.

The House of Bethany is Twenty-five

Liberian boarding school for native girls, a pioneer in African education, has been under Miss Ridgely's leadership for a quarter century

By Mary Wood McKenzie

Teacher, House of Bethany, Cape Mount, Liberia

FEBRUARY 7, 1930, marked the twenty-fifth anniversary of the beginning of the House of Bethany School for Girls, Cape Mount, Liberia. On that February day a quarter of a century ago, twenty-five Liberian girls met under a mango plum tree with their newly arrived teacher, Miss Margaretta S. Ridgely.

This beginning was closely related to the work being carried on at St. John's School and at Bromley. When, in 1900, it was decided that St. John's should no longer be co-educational but exclusively a boys' school, the girls' department was moved up the St. Paul's River to what is now Bromley. The girls' principal, Miss Agnes Mahoney, however, stayed on at St. John's as acting-principal during the absence on furlough of the principal, and

in order to carry on her dispensary work from that center. While at home on furlough in 1903, she secured a portable house for a new and separate work among the women and girls of the Vai tribe. A grant of land on Bethany Hill was secured on which to erect this house. Here, Miss Mahoney carried on her dispensary work, while Miss Ridgely, who had arrived in December, 1904, began teaching. In fine weather the outdoor classroom was adequate, but in the rainy season it took considerable managing to crowd into the one large room of the portable house, the dispensary, the living and dining room of the workers, and the school. Although the few civilized families in the little town eagerly took advantage of the opportunity, it was more difficult to persuade the



THE HOUSE OF BETHANY

The new Ridgely Hall is in the background

native tribesmen to send their girls to the day school. There was need for a boarding department which Miss Mahoney began with two little girls redeemed for forty dollars from slavery. Boarding pupils were limited to the daughters of the native tribesmen, and for several years the number was restricted to ten. Later this group was enlarged to twenty and, in 1922, the doors were thrown open to as many as could be cared for. The original portable house has long since been outgrown while the second house, now in need of repair has been supplemented by Ridgely Hall, a dormitory for the sixty girls now in the boarding department. This hall was built a few years ago in honor of Miss Ridgely's twenty years of service in Liberia and named for her mother, to whom she has dedicated her work in Africa.

When a native man sends his daughter to school there may be several reasons in his mind, but there are two that he will state, "To learn book and to become civilized." Often he says, "Now she is your child. You must keep her until she is a big woman, and then you must marry her to a big man. I do not want her to stay

in the country like her sisters." Therein he has stated Bethany's job and Bethany's problem. In Liberia there are two things that a girl may do when she finishes her training: she may either teach in one of the mission schools, or she may marry. Accordingly all of the school's activities are aimed to fit her to these ends. Besides regular instruction, both in the theory and practice of the art of home-making, the girls are impressed with the fact that they must be companions as well as cooks if they marry, and social life between St. John's and the House of Bethany, under careful supervision, is encouraged.

It is interesting to note, especially in answer to the oft-asked question, if it is worth while to educate native girls, or if they do not go back to native life, that of thirty-six girls who have finished school, three have returned to native life; twenty-six have married. In this group there are the wife of the Rev. James Dwalu, a civilized Vai, who is principal of the Hoke Ramsaur Memorial School, Pandemai, the wife of a judge of the Liberian court, the wife of a captain of the frontier force, and the wife of a native tribesman who is trading in the interior. This last graduate does community nursing as well as keeping her husband's books. Of three others who have married teachers in St. John's School, two teach in addition to keeping their homes. Among the other graduates there are three who have married carpenters, two who are teaching in Church schools in the interior, six who are teaching at the House of Bethany, one who is matron of the babies in the House of Bethany, and another who is teaching school as assistant to her husband.

The influence of these House of Bethany girls who have scattered throughout Liberia, cannot be overestimated, nor can the value of giving the womanhood of Liberia a chance to establish Christian homes be gainsaid. This, the House of Bethany is seeking to do for the girls of the Vai, Bassa, Grebo, and Kru tribes, as well as for the children from civilized homes.

Boston Greet Social Workers Conference

The Department of Christian Social Service
sponsors tenth annual gathering in connection
with the National Conference of Social Work

By Gladys Wolcott Barnes

Editorial Correspondent, THE SPIRIT OF MISSIONS

BOSTON WAS KEEPING its three hundredth birthday while the National Conference of Social Work had its fifty-seventh annual meeting there, June 9 to 14, and the Social Service Department of the National Council of the Episcopal Church held its tenth annual conference, including the Church Mission of Help and the Girls' Friendly Society in its program, and the Federal Council of Churches made its first appearance as one of the forty or more kindred groups holding conferences at the same time, combining for some of its sessions with our group.

More than four thousand men and women attended the general conference. The Church group, though small, was widely representative. As usual, the program included an early service, morning and evening sessions of the general conference, and luncheons and afternoon meetings of the Church group. At our opening session, the Rev. G. Warfield Hobbs was the chaplain; Bishop Brewster of Maine was chaplain at the closing meeting.

Three notes which were new this year were the special contribution of the president of the general conference, Miriam Van Waters, the introduction of a world-wide missionary emphasis, through an address made by the Rev. Artley B. Parson of the Department of Missions, and the announcement and arrival, by air mail, of the new book, *Building Family Foundations*, by the Rev. Harold Holt.

Dr. Lathrop has somehow almost always managed to have the president of the great general conference make an address to the Church group but this year there was added interest in the fact that Dr. Van Waters is a Churchwoman.

In her address to the Church group,

which was given at a luncheon under the auspices of the Church Mission of Help, Dr. Van Waters spoke of the spiritual approach to social work, and said that this is the approach used by good social workers just in so far as they are successful. We have too thin and narrow a conception of the meaning of "spirit". Dr. Van Waters quoted some thirteen dictionary definitions to suggest its rich and varied qualities. The spiritual approach in social work never appeals to self-interest or to fear, which hinder spiritual growth, but rather to what is disinterested in the one who is to be helped. It leads him to appreciate and cherish values rather than possessions. Nor do these things need to be talked about specifically; if the social worker is quick to recognize the appeal for help, sometimes veiled under a cynical disguise, the person who needs help will understand and find that his needs are met. And always, social workers can give no more than they have themselves; if they cannot offer things of true spiritual value it is because they are for the time spiritually bankrupt.

A talk on spiritual values in the family, by Miss Mary E. Brisley of the New York Church Mission of Help dovetailed beautifully into this appeal for a spiritual approach. Miss Brisley presented a list, the product of long discussions by a group of case workers, of what they believe are spiritual values, essential to a spiritual attitude toward life. The list includes: awe (not fear), founded on a true sense of proportion; a sense of the beautiful; faith; joy, coming from a sense of security; love; altruism; intelligence, the impulse to know, the "insatiable curiosity." When they are thus analyzed, it becomes evident that these spir-

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itual values are things which can be taught; and the family is the place where they can best be learned.

Distinctly new in the social service conference was the emphasis on the world-wide extent of social problems, the oneness of the world. Mr. Parson, speaking of this, reported points of view which came into prominence at the Jerusalem Missionary Conference in 1928. It has too often seemed that the social service expert thinks only in local terms though his problems may concern whole nations and races; and on the other hand, missionaries, often through no fault of their own, seem to ignore the achievements and the possible helpfulness of social work.

One idea, expressed in many different ways, was urged with unpremeditated unanimity by at least half a dozen speakers on various occasions. Such different persons as Bishop Burleson, Bishop McConnell of the Methodists, the Rev. J. R. Oliver, M.D., Father Gavin of Indianapolis, a Roman Catholic priest and former president of the general conference, all warned the social workers against letting their work become over-organized, over-scientific, or depersonalized, and begged for the retention of personal interest in "cases" as human beings, for the continuance or renewal of vital religious motives in social work, for the humble personal devotion of Francis of Assisi, Ignatius Loyola, or St. Gregory. Bishop Burleson urged that holiness and helpfulness must go together and that what is needed above all is the touch of the living Christ. Dr. Oliver begged for a renewal of the old love for the poor and unfortunate and for the souls of men, as against too much devotion to scientific method.

Whenever such discussions take place at the social service conference and the religious motives of social workers are impugned, some one always rises to testify that many social workers do work from religious motives. A teacher from a school of social work said that ninety per cent of her students have been deeply religious, though they keep rather quiet about it. Two social workers begged for fuller coöperation on the part of the clergy, one especially asking that the

clergy would give more help in spiritual matters. A clergyman called attention to the comparatively new conviction in social thinking, that it is not enough to struggle to adjust people to their environment, but that conditions in the environment itself must often be changed. As Mr. Parson said, "Christians have tolerated too many things." And further, we must not only look back to capture the old spirit of the saints with their deep personal love of souls, but we must also look forward to a new service to humanity in which the Church and the social agencies work together, each giving its best.

The more official side of the conference gives to those who attend a sense of the work as a whole, its continuity and progress, its immediate problems. It included this time, at the end of ten years, a review of the motives and objectives of the Social Service Department, Dr. Lathrop repeating what he has emphasized before, that a Christian, because he has a regular vital contact with our Lord through the Church, has a more intense motive for seeking the good of others, and this intense motive must be expressed in action. There are too many diseased Christians whose religion has only been received and not expressed.

The Rev. Harold Holt reviewed some of the work of the Department since last year's conference, especially in connection with the institutes on family relations, which have been reported and discussed from time to time during the year. (See page 488.)

Mr. Spencer Miller, jr., reviewed the work of the Department in the study and improvement of industrial relations. The forming of the Industrial Fellowship is a definite achievement and further results are coming.

The conference officers for the present year are: the Rev. C. N. Lathrop, president; the Rev. Donald Wonders, Sandusky, Ohio, first vice-president; the Rev. James H. George, St. Louis, Mo., second vice-president; the Rev. Percy R. Stockman, Seamen's Church Institute, Philadelphia, secretary. Dr. Richard C. Cabot of Boston is president of the general conference.

Bishop Gilman Visits Western Hupeh

Disorder and looting accompany Bishop Gilman's recent visitations, the first in four troubled years, to the Christians in Shasi and Ichang

By Gertrude Carter Gilman

Editorial Correspondent, THE SPIRIT OF MISSIONS

SINCE BISHOP GILMAN and I visited Shasi and Ichang four years ago, China has passed through a period of constant warfare; many missionaries have gone home and those in charge of Chinese churches have faced difficult and complex problems. Late last year, in order that the Chinese clergy in western Hupeh might gain help from conferring together, Bishop Roots again asked Bishop Gilman to go to Ichang to meet with the clergy of the Western District.

As we left Hankow late in November, we saw several steamers crowded with soldiers ready to sail for Canton. General Feng had retired and trouble was brewing in the south. The first officer on our steamer bemoaned a recent decision of the company on whose ship we traveled, by which the armored plates at the bow of the steamer had been removed as unsightly. Our captain had been through several serious shooting experiences on the river and was in a constant state of misgiving, as he plied his craft between Hankow and Ichang. Fortunately nothing happened this time, but before a week had passed, a Standard Oil boat had been severely handled and the *Tan Yang*, a Japanese boat, had been so damaged by bullets that she was obliged to return to Ichang. The *T'ung Wo* had received fifty shots, at a point near Itu, and the gunboat following had returned the salute by landing a three-inch shell in a small hut, as it passed.

Late Wednesday afternoon we learned that the Rev. James Lung of Shasi and Deacon Hu of Kingchow had just arrived by the *T'ung Wo*. After the shooting ceased, Mr. Lung had gone about to inquire if any one had been hurt, but for-

tunately no one on board had suffered. Where were the other two clergymen? The conference was held without them and later when we returned to Shasi we heard sad news about them both.

On December second the Rev. Newton Liu of Shaying wrote, "Just a line to tell you that we have just been badly plundered by victorious soldiers, but very glad none of us were killed." Later we learned further particulars. After a successful quiet day on Saturday and a fine service on Advent Sunday, the looting took place on Monday as follows. The Rev. Newton Liu was punishing a naughty boy when one of the students shouted, "Shut the door! Bandits are coming!" Sounds of fighting were heard which lasted for three hours. The school children were made to lie down on the ground. Rebels wanted to capture the city, but loyal troops arrived just in time to win the day. A blow was heard on the door and windows were broken. Some one shouted, "Open the door!" The school teacher opened it and victorious soldiers entered, saying, "You have rebels, rifles, and bullets!" For nearly an hour the soldiers searched everywhere and when they left they took with them about four hundred dollars worth of loot!

In spite of all this the Christians rallied round their pastor. They had a splendid Christmas celebration with Christians from many distant places. There were eight Baptisms on that day, and Mr. Liu commented, "Shayang was blessed beyond understanding."

On December first, Deacon Wen had finished his service at Houkang, not far from Shasi, when an army of bandits entered the church property, asking to be



BOONE ALUMNI IN SHASI GREET BISHOP AND MRS. GILMAN

Both in Shasi and in Ichang, Bishop and Mrs. Gilman were greeted by the local groups of Boone alumni. In each place these men are stalwart supporters of the Church, and a powerful influence for good

allowed to live there. He refused, whereupon they pointed a gun at him, bound him, and beat him severely. His wife, who had been ill, jumped from her bed, threw on some clothes and bowed down to the ground before them, begging they would spare his life. Just at this point, the mother of one of our theological students at Nanking, threw herself between Mr. Wen and the bandits and succeeded in protecting him, until a group of neighbors assembled and the trouble ceased. The soldiers, however, took possession of the property and remained there for a few days. Mr. Wen left his mother-in-law and one of his children to guard the place and fled with his sick wife and a younger child, to our mission in Shasi, where three of his children were members of the school. There are grave doubts as to the recovery of Mrs. Wen; the fright and exposure causing serious complications.

While these things were happening near Shasi, we were having a very happy time in Ichang, where the Rev. and Mrs. Nelson E. P. Liu and three children, with Miss A. E. Byerly, had recently arrived to reinforce the staff. Naturally our

days here were very busy ones with special services, meetings, and clergy conferences. Especially interesting was the reunion of about forty Boone alumni, and the meeting of the Christian Mothers' League. Deaconess E. W. Riebe has organized the Women's Missionary Service League so that one meeting a month is devoted to this society. Mothers bring their babies to be weighed and talks are given on the care of children and the value of religious training in the home.

Before leaving Ichang, the British Consul brought us more bad news. There had been martial law in the city ever since our arrival, but now we learned that the rebels, who had shot at the *T'ung Wo*, had crossed the river and were within ten miles of Ichang itself. Large numbers of Szechuenese soldiers, whose loyalties were unknown, were entering from the west and the Fourteenth Division was fortifying the eastern side of the city against the rebels from Itu. Several of the foreign women were advised to move to safer quarters for the night, but we decided to stay where we were, as it was difficult to move after dark.

It was a bright starlight night, clear and cold, and we lay for a while, unable to sleep, listening for unaccustomed noises. Suddenly there was a great banging on the gate. The gate-keeper shouted from his bed, but no one answered. The banging was repeated many times and we wondered what it meant. Then it all ceased and gradually the lights across the street went out and we slept till morning. The cook, who slept outside the compound, reported that the streets were entirely peaceful, so we decided to go down river, as we had planned.

We arrived without incident at Shasi, and when we reached the compound we found soldiers guarding the gate. This was due to the fact that General Fan's radio station is temporarily located just under the room where we were to sleep, in the Rev. James Lung's house. It is the house formerly occupied by the Rev. and Mrs. F. G. Deis, and the Convent of St. Anne next door is now being used as a hospital. The soldiers seemed very much at home on the premises, but the chief operator of the wireless, a Christian from the Ningpo Baptist School, was most cordial and asked us to listen to the messages that were being sent.

In Shasi as in Ichang, there is a loyal body of Boone alumni who held a meeting during our stay there. Mr. Lung, in whose house they met, hopes to organize them into a club that they may effectively exercise their influence for good.

We had a pleasant trip to Kingchow, where we were most cordially received by our friends in the Swedish Mission, who came with us to the church. While at

Shasi and Kingchow, Bishop Gilman emphasized the need of teaching the poor people to read, as well as the need we all have of reading our Bibles. Ten copies of the thousand character classic were asked for at once by the Biblewoman at Kingchow.

After a Chinese feast we returned to Shasi as we had come. On our way we passed donkeys carrying sacks of flour and, on both sides of the road, were many small cotton fields. The people carry their small bundles of cotton to the city, where a new press prepares them, with thousands of others for export. Kingfishers and Java mynahs, azure-winged and pied magpies, flew about over the river and among the willow trees. We passed a fine big temple that had but recently burned down, causing a thousand soldiers to seek other quarters.

The rest of our visit was taken up in calling on the other foreign missionaries and in waiting for our steamer. After missing one boat we finally boarded the *Changwo*, a stern-wheeler of long service and well known on the Yangtse. We arrived in safety, but heard on the way that there had been a battle lasting two days just outside of Ichang after we left, and that the Pickens family, Deaconess Riebe and Miss Byerly had been obliged to sleep on boats in the river two nights. Fortunately, the loyal soldiers were rewarded for their splendid defence and the rebels moved northeast, having had no opportunity to rob the city. Mr. Pickens reported that all were safe and we have since heard that they had a peaceful happy Christmas in spite of the battle.

Christ Church, Anvik, Alaska, Rebuilt

FOR THE PAST two years, the Rev. John W. Chapman, D.D., senior missionary at Anvik, Alaska, has been superintending the reconstruction of Christ Church. The original building was erected in 1892 with half of the first United Thank Offering of the Woman's Auxiliary, given in 1889. The sum available for the church was about one thousand dollars.

The structure at the rear of the church which looks like a recessed chancel is really a vestry, while in the left-hand corner is the vestibule to the vestry. The Anvik winter climate makes it highly desirable that the entrance to every building should be through a vestibule large enough to insure that no doors shall be open to the outside world as people pass in or out.

The Church on the Main Street of America

In two years, the Archdeacon of Western Oklahoma, with the assistance of devoted laymen, has brought new life into his huge parish

By the Ven. Herbert Brook Morris

Archdeacon of Western Oklahoma

IT IS OVER TWO hundred miles from Alva to Altus, the outpost missions of the Western (Clinton) Archdeaconry of Oklahoma. This vast parish, twenty-five thousand square miles in area, includes twenty-four counties and covers one-third of the State of Oklahoma, or three times the area of Massachusetts. You can enter this great expanse of rolling plains by airplane, from either east or west, for the ships of the Transcontinental Air Transport service alight daily at Waynoka, in plain view of the Cimarron's sand dunes. There the daylight passengers are transferred to the fast night trains of the Santa Fe Railroad. Or the Memphis-California trains of the Rock Island Railroad will carry you right through the heart of the archdeaconry as will also national highway 66, "The Main Street of America," if you do not mind unpaved roads. These constitute the main travel lines. Although there are but fifty miles of paving in the archdeaconry; there are some gravel and many miles of hard earth roads, well graded, seldom impassable, and usually excellent.

But your visit here would prove a disappointment if you came expecting to see oil fields, or to mingle with Oklahoma's reputed millionaires. They are not in this part of the state. Extensive lease purchases by leading mid-continent oil companies in several counties do indeed keep people dreaming of future prosperity, but today cotton is undisputed king in the south, and wheat in the north. And while these two crops and the industries they keep going are doing much for the development of the west, still prosperity and anxiety fight for supremacy among both town and rural people each

year, and the issue rests entirely with the crop and the market. Yet the larger towns, usually county seats, are not true rural communities, but rather ambitious young cities, with civic and commercial clubs striving to make their towns attractive to every possible industry that can help to insure a more stable financial substructure than the fluctuating income of the farmer. In this they are meeting with fair success, for as a rule the towns are alert and enterprising, and the possibilities for development are excellent.

Protestant churches prevail; the Methodist, Baptist, and Christian being usually the strongest. The Roman Catholic Church is not numerically strong, but usually commands respect if not widespread adherence. The Episcopal Church has been very little known.

That we are needed here is very apparent to any one who has an opportunity to diagnose the spiritual malady of western Oklahoma, and who knows the treatment that the Church has to offer. It is not an easy task. People do not stand waiting to grasp the Church's saving hand. They may be spiritually hungry but they are too busy to stop and worry about it. Town-building, home-building, getting established, these are the things that count. Religion is distinctly a Sunday affair, and if that becomes too picaresque to hold a man's respect, agnosticism is more popular and justifies one in taking an extra hour or so for Sunday golf.

Such is the extent, wealth, and citizenry of the Clinton Archdeaconry. To cover this field, the Episcopal Church has stationed an archdeacon, an assistant priest, and a United Thank Offering worker at strategic points. This would be

THE CHURCH ON THE MAIN STREET OF AMERICA

an elaborate staff for a concentrated city parish of 115 communicants; it is indeed elaborate by comparison with the set-up that existed two years ago, when the district could only manage to provide a part-time archdeacon, resident a hundred miles from the field. But to carry on the expansion program that has been rapidly unfolding for the past two years, this twenty-five thousand square mile parish of 115 active communicants would still be almost prostrate, were it forced to depend solely on its present staff of paid workers. It is largely due to the assistance of five active lay readers that we are able to maintain a service every Sunday in six towns, with seven other regular services a month in various places, besides other unscheduled services.

Other lay workers too are rendering valuable service. Mrs. Taylor at Hobart has undertaken the task of coördinating the efforts of tiny scattered guild groups and of moulding them into an archdeaconry Auxiliary unit. Mr. John H. Dorlon of Alva is quietly at work establishing the Brotherhood of St. Andrew. Miss Marie Brady of Hobart is doing a particularly brave and interesting work in fashioning an archdeaconry Church school out of what seemed an idle dream less than a year ago. Where there was then nothing at all for the children and young people, she is now superintending about forty Church school members. The

school is composed of a junior church group in Cheyenne, two classes in Hobart, one in Clinton, a Little Helpers' department conducted by mail, and her own correspondence school for isolated children. In addition to this general archdeaconry school, there is an independent school of twenty-five or thirty at Altus, established last November, and another smaller school at Woodward, which is less than two years old.

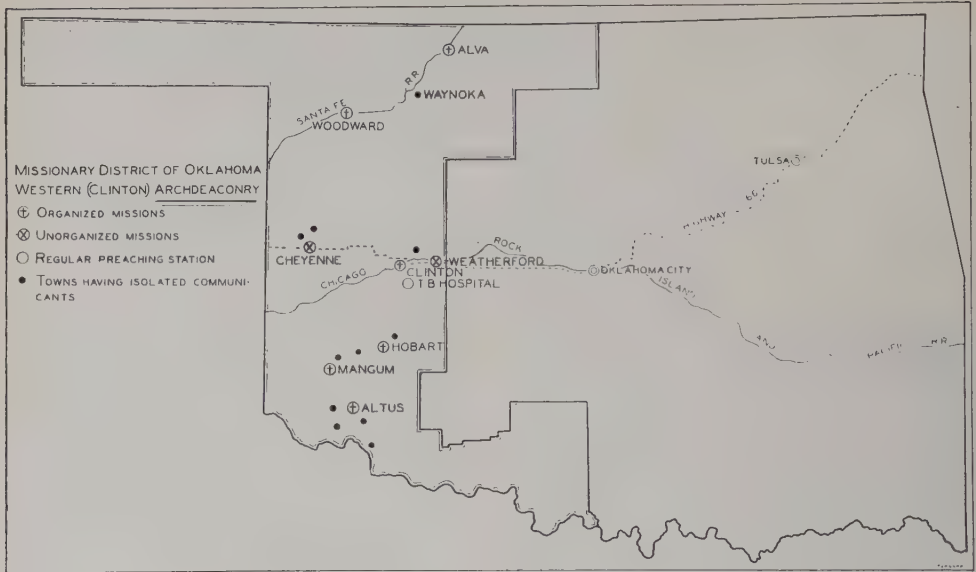
Thus the morale has advanced and is advancing steadily, soundly. Statistics as to confirmed persons have not materially changed. There were probably 150 such in the field two years ago, and there are possibly 170 now. But what is not insignificant is the fact that while two years ago only twenty-eight percent of the listed confirmed persons could be counted active communicants, now sixty-six percent can be so rated. This growth is reflected equally in the financial reports of the archdeaconry, which show an increase in annual giving from one thousand to three thousand dollars. Buildings and property have been substantially improved, and paving debts cleared up, largely by district aid, but in part by local effort. The Church owns valuable lots in six towns. There are three small consecrated churches and two chapel-parish houses. Plans are drawn for a church to be built at Mangum.

Has this almost unbelievably-frontier



ACTIVE LAYMEN IN THE CLINTON ARCHDEACONRY OF OKLAHOMA
Left to right they are: Mr. Dumont Harrison, a lay reader at Mangum; Mr. John H. Dorlon, archdeaconry director of the Brotherhood of St. Andrew, and Mr. Nobes Nicholl, the lay reader at Woodward

THE SPIRIT OF MISSIONS



mission field a future? We think so. The Church would have a big task merely to attain here her national percentage of the population, were this population static. But it is not static; it is increasing very rapidly. Therefore we believe that if that future is to be a bright one, its beginning must be early. There is no time, nor is it a reasonable method, to wait for scattered indigenous church stock to rise up and build. A strong current of life-blood from without must be infused into this as into every virgin missionary field.

Bishop Casady perceiving these things sent an archdeacon who has been laboring to prepare the human soil for the inpouring of that life-stream of the Church. And as that preparation has consisted of the definite stimulation of worship and of service and of financial support, so the vision for the future is equally definite, and upon its achievement we are focusing our prayers and our plans and our present operations.

There must be a central powerhouse of devotional life, of community planning and organizing; a center from which three or four clergy and one or two women shall go forth on Sundays to conduct services. Rotating periods of a week's resi-

dence by a clergyman in each of the several towns, for concentrated pastoral work, will be followed by much longer periods at the Church center. One new community after another will be surveyed and canvassed for a week, and this will be immediately followed, wherever the survey warrants, by a week's teaching mission. Departmentalization of special work will come as a matter of course, and will save an infinite amount of time and labor. As it is now, each worker is trying to solve many riddles; riddles that are duplicated in his fellow-workers' fields. Rural work, still an utter enigma; all kinds of organizational work, everywhere in stages of helpless infancy; institutional work, in which we have a great opportunity to serve; religious education, these are suggestive of some of the things that need specialized attention because they are all too young yet to walk alone.

At Clinton, the logical center, there is to be not only the common clergyhouse, but also the common spiritual home of the whole archdeaconry life; a proper church, in which the corporate worship of the workers will become the solid foundation for a common faith in the future of the Church throughout the Clinton Archdeaconry.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



THE RIGHT REV. JAMES CRAIK MORRIS, D.D.

Missionary Bishop of the Panama Canal Zone since 1920, Dr. Morris has accepted his recent election as Bishop of Louisiana



DELEGATES TO THE TOHOKU DIOCESAN SYNOD

The first meeting of the Tohoku Diocesan Convention since the consecration of the Right Rev. Norman S. Binsted as Bishop of the Tohoku, was held in Sendai, Japan, May 7. It was marked by a splendid spirit of loyalty, unity, and zeal



THE MISSIONARY DISTRICT OF NEVADA IN CONVOCATION

The Bishop of Nevada, the Right Rev. Thomas Jenkins, met with the clergy and laity of his jurisdiction in convocation at Ely. The group also includes some of the 112 people whom the Bishop has confirmed so far this year



PUPILS AND TEACHERS OF EASTER SCHOOL, BAGUIO, P. I.

At the recent closing of the school for vacation, six pupils, most of whom plan to go on to high school, were given certificates for having satisfactorily completed the work of the seventh grade



HOLY TRINITY CHURCH AND PARISH HOUSE, CLEMSON COLLEGE, S. C.

This parish on the campus of Clemson College has recently completed a new parish house through assistance given by the American Church Building Fund Commission. This new equipment increases its ability to minister adequately to the neighboring college students

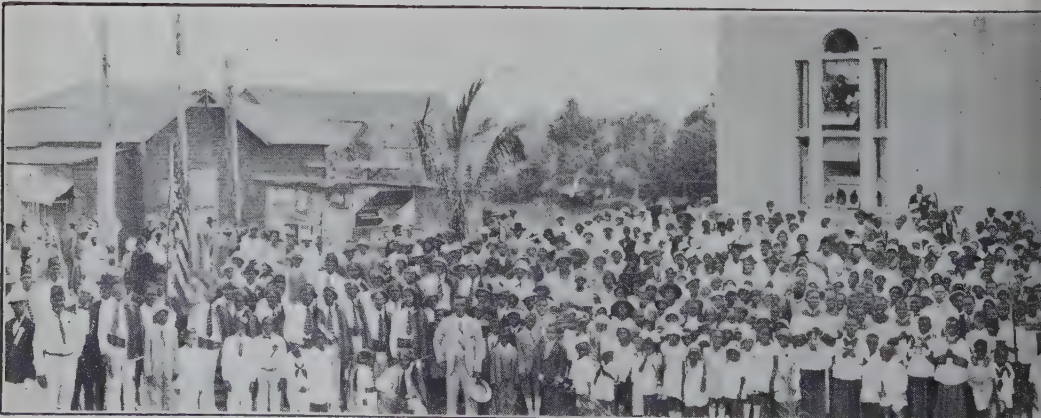
Negro Work Recovered from



Above: THE NEW ST. CUTHBERT'S MISSION AT BOYNTON, A SMALL SETTLEMENT SOUTH OF PALM BEACH. *Below:* A TYPICAL STREET OF NEGRO HOMES IN A SMALL FLORIDA TOWN



Above: RESULTS OF
Below: PALM SUNDAY
AGNES' MISSION, MARCH
INTO THE NEW CHURCH
THROUGH THE CONGREGATION



South Florida Hurricane



HURRICANE OF 1928.
REGATION AT ST.
FTER PROCESSION
H IS BEING BUILT
N'S OWN EFFORTS



Above: ST. PATRICK'S CHURCH, WEST PALM BEACH, IS IN THE CENTER OF THE CITY'S LARGE NEGRO DISTRICT. Below: ANOTHER OF THE RECONSTRUCTED NEGRO MISSIONS—ST. MATTHEW'S, DELRAY





WEST INDIAN MEMBERS OF ST. MARY'S CHURCH, SANTIAGO DE CUBA

This is one of the flourishing congregations ministered to by the Rev. J. B. Mancebo and his assistant, the Rev. H. Jauregui-Rodriguez. They are also in charge of several missions, San Andres, San Lucas, San Pable, and Esperanza, in other parts of Santiago



THE CHURCH ARMY IN THE U. S. A. IN CONFERENCE

The Brotherhood of St. Barnabas in Gibsonia, Pa., welcomed the Church Army for its second conference. In the rear row is Captain Davey, veteran of the Church Army in England, and Captain B. Frank Mountford, Evangelistic Secretary of the Army in U.S.A.



OLDER BOYS AT ST. LUKE'S MISSION, SAN JUAN, PORTO RICO

A few of the Porto Rican young men to whom this mission, under the leadership of the Rev. Aristedes Villafane, ministers. Mr. Villafane, a product of the mission, was one of the first Porto Ricans to be ordained



HELPER, UTAH, IS A TYPICAL MINING CAMP

This town which was long without a church of any kind, has recently welcomed our ministrations. We are using an old Y. M. C. A. building for parochial purposes. There is a Sunday school of 130 boys and girls



BISHOP BINSTED ON THE ROAD

On a recent trip into Minami Aizu, the Bishop of the Tohoku visited isolated communicants and held evangelistic meetings



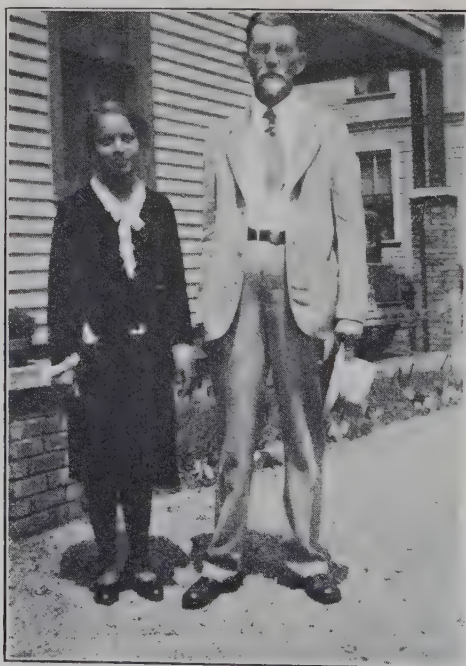
AFTER NINETEEN YEARS

Class of 1911, first to graduate from St. Paul's University, Tokyo, Japan, are now all leaders in the Nippon Sei Ko Kwai. (See page 483)



FUTURE JAPANESE LEADERS

Some of the Sunday school children, with the Rev. Toshio Murata, whom Bishop Binsted met at Wakamatsu on his trip into Minami Aizu



TWO PRIZE WINNERS

The principal and a high school student of Fort Valley School, who have recently received notable awards. (See pp. 454, 499)

Brotherhood Sponsors Older Boys' Crusade

The second national convention of older boys under auspices of the Brotherhood of St. Andrew will inaugurate nation-wide movement

By Irwin C. Johnson

Director, Boys' Work, Diocese of Michigan

RECENT YEARS HAVE seen the growth and development of innumerable movements among church folk, dealing with youth and the problems of youth, designed to bring them into active fellowship with the Church and her work.

The past year in the Episcopal Church has seen the beginning and slow development of a remarkable movement among high school and junior college youth. It has sprung up mushroom-like, and simultaneously, in several parts of the country, and it has been left to the leaders of these various sectional groups to discover that they represented a common ideal and a common desire for their youth. There has been developing a real need on the part of the older boys of the Church for the steadying influence of a real movement of some sort where they might have opportunity to make their lives count in service on the Christian basis. Christian nurture has created in them a desire to be and to do. They have been seeking an outlet.

The new advanced junior movement in the Brotherhood of St. Andrew has been developed to meet just this need and this opportunity. It is interesting that after a trial and error method used at several

widely separated points in the Church, it has become the vehicle for the expression of this desire to function on the part of older boys.

The Diocese of Los Angeles and some

of the neighboring dioceses on the west coast have enrolled several hundred boys in this movement for the spread of Christ's Kingdom based on the Brotherhood rules of prayer and service. The Diocese of Chicago has a similarly large group of high school and junior college boys seeking a real place for themselves in the life of the Church. The Diocese of Michigan during the past six months has enrolled several hundred boys in its

fellowship, and since last fall nearly thirty advanced junior Brotherhood chapters, made up of boys between sixteen and twenty-one, have been chartered. In Maryland a great development has taken place, and in some of the north Atlantic dioceses a new interest has been aroused and created.

The movement gained its first coherence last fall in a national junior convention held at Hobart College, Geneva, New York, with about one hundred older boys present, representing some fifteen dioceses in the Church. So deeply did they make

The Presiding Bishop says:

THE Crusade planned by the Brotherhood of St. Andrew is a call for renewal of faith, and missionary service. With all my heart, I echo the appeal. The spiritual contagion which carries from one life to another the message of the living Christ is the way by which the Gospel spreads among men. The world is waiting for a renewal of the apostolic impulse which compelled St. Andrew to bring his brother, Simon, to the Master's presence; which sent the disciples of the early Church throughout the world with the single purpose of making our Lord known to mankind. The Brotherhood of St. Andrew lives still to follow the same course and to lead the youth of today in the same paths of service.

I commend to the Church the program of the Brotherhood, and I pray that it may be blessed by the Holy Spirit and proved by its fruits.

THE SPIRIT OF MISSIONS



THE JUNIOR ASSEMBLY OF THE BROTHERHOOD OF ST. ANDREW IN CHICAGO

This is a typical group of the older boys whom the Brotherhood is drawing into its advanced junior chapters. Paul Rusch, a leader of the Brotherhood in Japan, is at the extreme right foreground

their impression upon the thought of the Church that at the behest of one of their number the House of Bishops at its meeting in Atlantic City appointed a committee of five bishops, under the chairmanship of the Right Rev. David L. Ferris, Bishop of Western New York, to give guidance and counsel to the Brotherhood of St. Andrew, particularly in its activity among youth.

Now a second national convention is scheduled for August 26-29 at Oberlin College, Oberlin, Ohio. It is expected that five hundred boys of the Church, representative of every section of the country, will be in attendance.

That these boys may find for themselves a place in the work and councils of the Church some of the leaders in the new movement in the Brotherhood of St. Andrew, under the chairmanship of Leon C. Palmer, have developed a program which will be issued at the Oberlin Convention and, during the fall, will be made available to all of the parishes in this country. This program, *Have Faith in Youth*, is a Church program for older boys. It seeks to awaken the boys and young men in the Church to a real consecration of life and service for the spread of Christ's Kingdom among their fellows. It will also endeavor to interpret to the men and women of the Episcopal Church some of the inner aspirations and desires of youth today and to help the Church vision her responsibility

and her opportunity with youth. The boys of today constitute the greatest potential force in present day religion, and that this force may be harnessed to the task of spreading the Kingdom and train for the future leadership of the Church, the program has been prepared.

It includes the directions and materials for a careful survey of the boy life in any parish where it is worked, with the object in view of helping the leaders in that parish to develop a program which will not compete but will rather supplement those outside forces already playing a part in shaping the lives of the boys. This survey, which will mean an individual contact with the survey group of every older boy even nominally related to the Church, will also lead to an effort to secure the attendance of all of the boys of the parish at a series of services to be held simultaneously throughout the country, the seven days immediately preceding the first Sunday in Advent. These services, which can be held for a brief period during the late afternoon of each day, have been prepared especially with the needs and desires of adolescent youth in mind. They will present such subjects as the Church, the Bible, the discovery of God, the search for Christ, and sin and temptation, and will head up in a great corporate Communion of the men and boys of the Church on the first Sunday in Advent with a rededication of the lives of

BROTHERHOOD SPONSORS OLDER BOYS' CRUSADE



THE JUNIOR ASSEMBLY OF THE BROTHERHOOD OF ST. ANDREW IN LOS ANGELES

Thirty-five parishes sent over two hundred older boys to a dinner meeting in St. Paul's Cathedral House, Los Angeles. This is another group which will have an active part in the coming crusade

these boys to the Church, her work, and the spread of Christ's Kingdom. The services have been specially designed to make the subject presented real to the boys; they will present the religion of Jesus as an adventure and with no cut and dried formula at the end of it.

During the adolescent years, life becomes genuinely altruistic. Although they do not show it, boys find their greatest happiness in the pursuit of their ideals. They are glad to endure hardship and to make sacrifices for the accomplishment of those ideals. At this period they are faced with the choice between the self-instinct and the desire to live for others. It is only as this impulse to live for others is given expression that the individual is gained for God. The Church's task is to formulate for her youth, and to give opportunity for its working out, a program so strong and so challenging that it will engage her boys to leave their own selfish interests and seek Christ's way of service.

Recognizing that it is a law of life that there is no real impression without expression, the program provides very definitely for a follow-up which will conserve the interest that has been aroused. This includes the chartering of chapters of the advanced junior Brotherhood. The movement also has as one of its objectives the formation of groups definitely related to the Church school for the study of re-

ligion, the Bible, Christian living, etc. It also seeks as an objective regular attendance at the church's services, particularly the Holy Communion, and the adoption of the rules of daily prayer for the spread of Christ's Kingdom and definite personal service on the part of every boy whose promise is secured to attend the series of meetings.

Handbooks for leaders in the program have been prepared including the set-up, directions, publicity, material for talks, and suggestions for follow-up, together with definite information on the conduct of a survey of boy life. Booklets containing the series of services with the responsive readings especially prepared for the boys are also being published, and the national Brotherhood, which is sponsoring this national crusade among the boys of the Church next fall, is also preparing some notable publicity in the way of posters, buttons, etc. All of the material will be distributed and may be purchased from the national headquarters of the Brotherhood.

This fall, following the Oberlin convention, five hundred older boys will scatter to all parts of the country determined that Christ shall be made a reality in the lives of their fellows. It is a call and a challenge to the leaders of the Church, both her clergy and her laity, that that determination shall not prove to be in vain.

Westerners in Church's Foreign Service[†]

Honolulu and China have drawn most of the missionaries from the Eighth Province. Others are in Alaska, Brazil, and the Philippines

FROM THE MISSIONARY DISTRICT OF IDAHO

TO BRAZIL

THE REV. F. T. OSBORN (1916), Hailey

Church of Our Saviour, Rio Grande do Sul

FROM THE DIOCESE OF OLYMPIA

TO CHINA

MISS OLIVE BURL (1924), Seattle

Shanghai

THE REV. A. W. SIMMS LEE (1913), Seattle

Wuhu

TO THE PHILIPPINE ISLANDS

§THE REV. VINCENT H. GOWEN (1913), Seattle

St. Anne's Mission, Besao

FROM THE DIOCESE OF OREGON

TO ALASKA

MISS MARY E. GOODE (1929), Portland

St. Mark's Mission, Nenana

TO CHINA

MISS LAURA E. LENHART (1912), Portland

St. Luke's Hospital, Shanghai

TO THE HAWAIIAN ISLANDS

MISS MARION JENKINS (1927), McMinnville

St. Andrew's Priory, Honolulu

MISS ALICE J. LEEKLEY (1929), Gresham

St. Andrew's Priory, Honolulu

FROM THE MISSIONARY DISTRICT OF SPOKANE

TO THE HAWAIIAN ISLANDS

‡MISS DOROTHY L. PETLEY (1925), Pullman

Trinity Mission, Honolulu

FROM THE MISSIONARY DISTRICT OF UTAH

TO ALASKA

MISS HAZEL CHANDLER (1927), Randlett

Christ Church Mission, Anvik

MRS. J. H. MOLINEAUX (1916), Santa Clara

St. Peter's-by-the-Sea, Sitka

TO CHINA

*THE REV. L. B. RIDGELY (1898), Salt Lake City

Central Theological School, Nanking

TO THE HAWAIIAN ISLANDS

MISS FRANCES H. HEIST (1929), Salt Lake City

St. Andrew's Priory, Honolulu

[†] This is the sixth in a series showing whence our missionaries come. The seventh will appear in an early issue. The missionaries from the California dioceses were listed in the March SPIRIT OF MISSIONS.

* Retired, January 1, 1930.

‡ Resigned, 1929.

§ Formerly in Wuhu, China.



THE DUBOSE MEMORIAL CHURCH TRAINING SCHOOL, MONTEAGLE

Eight Years of Achievement at DuBose

**Dr. Richards at his installation as dean of the
DuBose Memorial Church Training School re-
views its past work as an index to future service**

By the Rev. Albert G. Richards, D.D.

Dean, DuBose Memorial Church Training School, Monteagle, Tennessee

TODAY, LIKE JOSHUA and Caleb of old, I bring you a good report of the promised land before us, and say to you, as they said to Israel: "If the Lord delight in us, then He will bring us into this land, and give it unto us." By this I do not mean that I am called upon as dean of the DuBose Memorial Church Training School to do a work in any sense comparable to that of Moses or Joshua. All that I hope and pray for is some of the faithfulness and courage that enabled them to do God's will. Already very solid foundations have been laid by my predecessor, the late Rev. Mercer P. Logan. The Board of Trustees is no mere perfunctory body, but is intensely interested and has wisely perfected a very efficient organization. The president and active vice-president have given without stint, out of their time and rich gifts of mind and heart, a service which is beyond all praise, and which is evidenced by these beautiful grounds and this splendid group of buildings owned by the board, and entirely free of debt. Never once in the

history of this institution has there been a deficit, and generally there has been a balance sufficient to enable the work to expand.

The faculty likewise has rendered a service which is to be measured by what it has enabled the students to do in their service to the Church after they left the school. Since the DuBose School began eight years ago, sixty-two of the students here have been ordained. Twenty-eight others are now continuing their studies in colleges or seminaries. Twenty-six of those ordained pursued their studies further elsewhere, making a total of fifty-four men who could not possibly have entered those institutions of higher learning, had it not been for what DuBose did for them. Or to state it in another way, eighty-eight men are either already efficient clergymen or soon will be, whereas but for DuBose not one of them could ever have entered the ministry. In addition to these, two more are captains in the Church Army; one is superintendent of a Seamen's Church Institute; eleven

THE SPIRIT OF MISSIONS

are employed full time as laymen, making a total of 104 men now serving the Church, as they could not have done without the training received here.

Altogether there have been one hundred and forty-two students here, not counting those now in the school. Of those not accounted for above, one has entered into the rest of Paradise, and thirty-seven have given up their attempt to enter the ministry, at least for the present. This means that here a man is pretty thoroughly tested as to whether he has a vocation for the ministry; and if we think he has no such vocation we take the matter up with him, and discuss it thoroughly and kindly as gentlemen, with the result as shown above in the number who have not sought further for Holy Orders. In this we believe that we are rendering a kind of service to the Church that might profitably be followed elsewhere.

It is of interest to know how our men are succeeding in their ministry; for if we were turning out inefficient or unacceptable men who would be a liability to the Church, instead of an asset, we should by all means close the school and turn our energies to something else. Recently we have checked up on every one of our ordained men, and we found that out of the sixty-two, fifty-five of them have regular work in some parish or mission. Of the seven others, three are continuing their studies in different seminaries, two have suffered a physical breakdown and have had to take a temporary rest. That leaves only two now out of regular em-

ployment, and who desire such employment. Yet even these two have temporary supply work. DuBose men are making good in the ministry.

Still further it may be well to state that this school has been largely supported by the devoted clergy and lay people of precisely those dioceses where the diocesan authorities on ministerial education have been inclined to view our school with disfavor. And now we find that certain parishes in those same dioceses are earnestly seeking, and in some cases, getting the services of the DuBose men.

More even than that, the influence of DuBose School has crossed the Atlantic and made itself felt in London. A few years ago the Bishop of London honored our school with a visit. He was so pleased with what he saw that he said he was going to start one like it. Evidently he has carried out that purpose, for the Manchester *Guardian* of March 21, states that recently nine men, civil servants, business men, and clerks, were ordained under a special commission of the Bishop of London. Such a thing, the paper added, had never been done in the history of the Church of England before. But it was done at the suggestion of the Bishop of London; and the men had been prepared by a two years' course under the rector of Spitalfields, instead of requiring the usual five-year course of university training.

This is some of the record which I am called upon to maintain. I shall do so to the very best of my ability, God being my helper.



THE HUDSON STUCK MEMORIAL HOSPITAL, FORT YUKON, ALASKA

This sketch by a native Alaskan boy is the masthead of KWUNDUK NENLINATSIDENJA (MIXED TALK) a little news sheet published by the hospital



Jottings from Near and Far



HAS ANYONE a small safe for which they have no further use? Miss Mary Wood McKenzie writes that the House of Bethany, Cape Mount, Liberia, needs a good secondhand safe about thirty inches in height in which to keep its valuable papers and documents. Anyone who has such a safe may obtain additional information from the Rev. A. B. Parson, the Church Missions House, 281 Fourth Avenue, New York, N. Y.



ALL OF THE MEMBERS of the Class of 1911, the first to graduate from St. Paul's University, Tokyo, Japan, are now leaders in the *Nippon Sei Kokwai* (see page 471). They are the Rev. Kenitsu Ito, rector of the Church of the Resurrection, Hachioji; the Rev. S. Kojima, Ph.D., headmaster of St. Paul's Middle School and dean of the College of Arts in St. Paul's University; the Rev. U. Uda, chaplain of St. Agnes' School, Kyoto, and the Rev. Takaharu Takamatsu, S.T.D., formerly rector of St. Mary's Church, Kyoto, and now chaplain at St. Paul's University, Tokyo.



WHEN THE RESULTS of the Utah state examinations for nurses were announced, it was found that the three highest were members of this year's graduating class of St. Mark's Hospital, Salt Lake City. Graduates of three other training schools had taken the examinations.



ANSWERING A CALL from the Field Department of the National Council, a representative group of thirty-eight Negro clergy and seven laymen from twenty-five dioceses, met in Washington, May 6-8, to consider every phase of the Church's work among Negroes. The meeting was a most important event in the history of the

Church's work among Negroes in America, evidencing a spirit of brotherhood, coöperation, and mutual confidence, which was optimistic and constructive. At the close of the Conference, the following report of the Committee on Findings was unanimously adopted:

THAT we, the members of the conference, endorse the program for the whole Church as outlined by the Field Department. We pledge the united support of all our parishes and missions throughout the whole Church to the program of the Field Department.

That we commend the use of the promotion policy of the Field Department, the program of personal evangelism, and the Every Member Canvass, to every congregation of Negroes in the Church.

That a commission under the Field Department, or some other department of the National Council be appointed by the Presiding Bishop and National Council to make a scientific study and survey of the problem of the Negro work.



IN THE FIVE YEARS between the great earthquake and fire in Tokyo, of September, 1923, and December, 1928, the population of Tokyo grew seven hundred thousand to a total of 2,218,400. In this vast city there are 115 churches, of which about twenty-five are parishes and missions of the *Nippon Sei Kokwai*. Of the other two faiths recognized by Japan as being principal religions of the empire, Shintoism has 232 shrines, and Buddhism has 1,082 great temples.



NENANA, ALASKA, has suffered another fire. Exactly four months after the disastrous fire of January 23, the missionary's home burned, destroying all clothing, books, household appliances, and the remainder of the furnishings which were saved from the Betticher Memorial dormitory.

SANCTUARY

For the Lambeth Conference

THE Lambeth Conference is the greatest of Anglican missionary meetings. At no other time does so large a representative company of missionaries of the Anglican communion gather together as when, every ten years, the bishops from overseas come to confer with their brethren at home. Among the vital questions to be discussed are:

The Christian doctrine of God.

The life and witness of the Christian community, individual and corporate, with special reference to questions of marriage, sex, race, education and governments, peace and war.

The unity of the Church.

The bishops will meet with a sense of the grave responsibility laid on them of giving an opinion on these questions. Let us pray for the guidance of the Holy Spirit in their deliberations and the blessing of God upon all their work.



LET us pray that all deliberations and decisions of the Lambeth Conference, in each of its great fields of thought, may be inspired, guided, and controlled by the Holy Spirit.

Let us give thanks for the great and increasing accomplishments in missionary work in the past half century.

Let us pray that the Feast of the Transfiguration, coming just before the close of the conference, may bring a thousand-fold blessing this year to all the Church.

Let us pray "for Christ's holy catholic Church, the blessed company of all faithful people; that it may please God to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness of love, and to restore to it the witness of visible unity; and more especially for that branch whereof we are members; that in all things it may work according to God's will, serve him faithfully, and worship him acceptably."



GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. Amen.



ALMIGHTY GOD, whose compassions fail not, and whose loving-kindness reacheth unto the world's end; we give thee humble thanks for opening heathen lands to the light of thy truth; for making paths in the deep waters and highways in the desert; and for planting thy Church in all the earth. Grant, we beseech thee, unto us thy servants, that with lively faith we may labor abundantly to make known to all men thy blessed gift of eternal life; through Jesus Christ our Lord. Amen.

***W**E do not go to give the nations what is ours. We go to invite them to share with us the treasure which is not ours, but His alone from whose hands we and they must receive it. It is the work of God in which we are engaged.—WILLIAM TEMPLE.*

The National Council

The National Council meets regularly four times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary, Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Department of Missions and Church Extension

JOHN W. WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

A MEMBER OF the Advent Christian Mission in Wuhu, China, tells of a recent typical experience:

"Walking down to the church the other day I was asked for medicine for some of the kiddies I know. But the infected little heads were beyond my skill, so yesterday morning I marshalled a company of children and guardians and took them over to the Episcopal compound and put them in Sister Constance's care. It was interesting to see the effect of her loving service on those somewhat frightened women, who had never been in such surroundings before. One had come from north of the river, driven out by locusts, and she was very timid. But when she saw the care given her baby, and the extra dose of eye medicine and castor oil administered to the little children with sore heads, she whispered to me, 'Please tell her how much I thank her. It's so kind of her to do all this for us.' It was truly love in action, and that group went away with new ideas stirring in their minds. One feels so near to Christ in that compound, and many a one, Chinese and foreign, comes away strengthened by a brief visit to one who just radiates the love of Christ.

"In the infirmary there, I had a chat with Wang Nai Nai, one of our women who has been working there for the last few years. She nearly died with dysentery this summer, but she told me how glad she had been to witness for her Heavenly Father while in the hospital. 'The Bible woman comes and goes,' she said, 'but I had a good chance to talk a lot with the other patients about God's wonderful dealings

with me.' And as I thought back over her history, and remembered how much of a problem she had been in those years when we first knew her, I thanked God and took courage."

The commander of one of the British naval vessels recently stationed at Wuhu, declares that the secret of the success of the work centering at St. Lioba's Convent is due to the fact that it is "oozing with cheery, joyful Christianity, kindness and charity."

Anyone with an extra dollar or two to invest, could not set it to work in more Christ-like service.



ONE OF OUR missionaries in Eastern China writes recently of a talk with one of the foreign teachers of the Soochow University Middle School: "That institution, Southern Methodist, was registered some time ago. He told me that effective Christian education was nil. He said that the voluntary chapel was not attended at all and that effective courses in religion were not in demand. And also that not even the required Sun Yat Sen remembrance service was attended. No discipline, and that if the students didn't like a teacher they ran him out. This chap was quite discouraged."



FROM A FRIEND, there comes to me a part of a letter from a Presbyterian missionary in Northern Kiangsu:

"Anti-Christian and anti-foreign propaganda is as active as ever. All our schools have been closed since the first of the year, as we are unwilling to maintain such institutions under the conditions laid down by the government. The local branch of the Kuomintang leads all the opposition to our work, and the great thorn in the flesh is one of the elders of the church, who

is also a member of the Tang. He is an exceedingly powerful man and all the Chinese fear him. Our church seats about seven hundred and a couple of years ago we planned to add a gallery as the building was crowded every Sunday. Now not more than one hundred and fifty ever come, and often many less, and the services are such that, were it not for my example, I would gladly stay away. Eliminate the man to whom I have referred above and conditions would clear almost over night, but we don't know how to do it.

"Following three months of real anti-bandit activities on the part of Feng's troops, conditions began to approach normal. For two weeks we did not have a wounded man come to the hospital. Then Feng's men were withdrawn and replaced by government troops who were really little better than bandits themselves. Almost immediately conditions returned to what we have had for the past five years. The troops at present in the city are former bandits which could only be controlled by admitting them into the army. The city wall, partially torn down a year ago is being feverishly rebuilt."



IT SEEMS LIKE a very simple thing to announce that on May 7 Bishop Rowe advanced to the priesthood three American deacons, the Rev. Merritt Francis Williams, the Rev. William Russell MacPherson, and the Rev. Elvrage Ashley McIntosh. The ordinations were at St. Matthew's Church, Fairbanks. Mr. Williams was obliged to come by airplane from Fort Yukon. Bishop Rowe writes:

"I had to have Kippenbrock of Cordova, Rice of Juneau, assist. Williams' plane cost \$250. Kippenbrock and Rice cost me \$125; expenses for care in Fairbanks \$75; my own fares \$156. All this I have to bear. It was impossible for Williams, Rice, and Kippenbrock to meet the expense out of their meagre salaries."



JUST BEFORE LEAVING Hankow at the end of April, word came to me through Bishop Roots that the town of Chuchiao, about one hundred miles west of Hankow, had been looted by communists. They had carried away some of the chief men of the town, including our clergyman, the Rev. M. T. Fung. A few days later, word

came that Mr. Fung had been wantonly killed on Easter Tuesday, the first martyr in the Diocese of Hankow. Mr. Fung refused to leave his flock to save his life and stood up boldly when the clergyman was asked for. On Good Friday, after his seizure he wrote a letter to Bishop Roots saying that he was ready to die for his faith and that his heart was full of peace. He has three sons, one of whom is a student in St. Michael's School, Wuchang.

Little seems to be done by the Nanking authorities to check the bandit and communist menace in the provinces of Kiangsi, Hupeh, and Honan, where conditions are at their worst.

Foreign-Born Americans

THE REV. THOMAS BURGESS, D.D., *Secretary*

IN THREE DAYS, the Rev. Philip Broburg and I drove eight hundred miles all over central Minnesota. The National Council at its April-May meeting, at the request of Bishop Bennett, transferred an appropriation which will enable Mr. Broburg to begin a new and more intensive phase of his work of reaching people of Scandinavian stock. For the past ten years he has been associate dean for Scandinavian work in the mid-west. Soon he plans to move to Eagle Bend and become a general missionary in the Diocese of Duluth.

When we drove northwest from Minneapolis we passed through a region where the majority of the people are of German extraction. As we approached each village there towered above it a fine Roman Catholic Church. Further north we entered the region of Scandinavian dairy farms which extends through Wisconsin and Minnesota and into North Dakota; great dairy farms of thrifty, stalwart people of Swedish and Norwegian extraction. As we approached the little town of Eagle Bend a beautiful church stood out above the town and Mr. Broburg proudly told me, "That is our church." It is one of the finest churches in the section. You will remember that it burned down a year ago and these loyal people have rebuilt it. Before Mr. Broburg took hold of this work three years

ago, it amounted almost to nothing. He drove the 150 miles from Minneapolis twice a month. The rest of the time it was in charge of a lay reader. Bishop Bennett writes the following:

"Under his (Mr. Broberg's) wise administration the work has developed into one of the most promising and active rural works anywhere in the country. Eagle Bend is almost entirely a Swedish community, the center of a well populated dairy farm district. We have the strongest work in the entire community. The necessity is a Swedish-born clergyman who understands the background of his people in order to minister to them in the most effective way. The people are thrifty, industrious and willing to assume each year a larger amount toward self-support. I have seen many rural works and nowhere have I seen a more promising or more vigorous one than this."

The reader who does not know the story of our half century of Swedish work, one of the great missionary achievements of our Church, under the leadership of the Rev. J. G. Hammarösköld, D.D., should write The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y., for the recent illustrated pamphlet *Swedish Folk Within the Church* (No. 1546). It is free.

Arrivals and Sailings of Missionaries

ALASKA

The Rev. Mark T. Carpenter, a new appointee, sailed from Vancouver, May 29.

Mrs. Henry H. Chapman and daughter, returning to the field, sailed from Seattle, May 31.

CHINA—ANKING

The Rev. T. L. Sinclair and family, returning home on furlough via Suez, sailed from Shanghai, May 31.

Sister Helen Veronica did not sail on May 18, as was announced in the JUNE SPIRIT OF MISSIONS.

CHINA—HANKOW

The Rev. T. P. Maslin and family, returning home on furlough via Suez, sailed from Shanghai, May 31.

Miss Catherine M. Bennett, returning home on sick leave, sailed from Shanghai, May 3, and arrived in Vancouver, May 17.

CHINA—SHANGHAI

Miss Ruby J. Davis, a new appointee, sailed from Vancouver, May 29.

CUBA

The Rev. R. W. Ferrier, a new appointee, sailed with Mrs. Ferrier and their two children from New York, May 24.

HAITI

Sister Mary Phoebe, S.S.M., returning home, sailed from Port-au-Prince, May 14 and arrived in New York, May 19.

JAPAN—KYOTO

The Right Rev. Shirley H. Nichols, D.D., sailed from Yokohama on May 22 to attend the Lambeth Conference.

JAPAN—NORTH TOKYO

The Right Rev. John McKim, D.D., sailed from Yokohama on May 22 to attend the Lambeth Conference.

Miss J. Arria Bishop, returning home on furlough, sailed from Yokohama, May 20, and arrived in San Francisco, June 4.

MEXICO

The Right Rev. and Mrs. F. W. Creighton sailed from Montreal, June 11, to attend the Lambeth Conference.

PANAMA CANAL ZONE

Miss A. C. Lightbourn sailed from Cristobal, May 20 and arrived in New York, May 26.

PHILIPPINE ISLANDS

Miss L. J. Weiser arrived in Manila, June 5.

The Rev. W. L. Ziadie, retiring from the field, sailed from Manila, April 25 and arrived in Vancouver, May 17.

The Rev. and Mrs. Arthur H. Richardson, returning after furlough, sailed from Vancouver, June 12.

PORTO RICO

Miss Ethel A. Stevens, coming home on vacation, sailed from San Juan, June 5 and arrived in New York, June 9.

Miss Ellen T. Hicks, leaving San Juan on furlough, June 12, arrived in New York *en route* to Europe, June 16 and sailed June 17.

Miss Ruth Johnson, a new appointee, sailed from New York, June 7.

SANTO DOMINGO

Mrs. William Wyllie and Miss Mabel Wyllie, returning to the field, sailed from New York, June 7.

Ordinations on the Field

ALASKA

On May 7, in St. Matthew's Church, Fairbanks, Alaska, the Right Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, advanced to the priesthood the Rev. Merritt Francis Williams, who will be priest-in-charge of St. Stephen's, Fort Yukon; the Rev. William Russell Macpherson, who will be priest-in-charge of All Saints', Anchorage and St. Peter's, Seward, and the Rev. Elvrae Ashley McIntosh, who will continue as missionary at Nenana.

Department of Finance

LEWIS B. FRANKLIN, D.C.L.
Executive Secretary

THE FINANCIAL SITUATION as of the first of June is fairly favorable even though our collections from the dioceses on their quotas are \$10,698.66 below what they were at this time last year. The most unfavorable factor is that only twenty-five dioceses and districts have now paid the full proportion of their quota due at this time, whereas thirty-two were in the one hundred percent class last year and forty-one in 1928.

The vacation season is upon us with its attendant sharp falling off in church attendance and in payments on pledges. Those of us who go away from home either for a short vacation or for the summer know that arrangements must be made to care for certain matters even when we are away. In some cases there is rent to be paid monthly or perhaps the interest on a mortgage. Some of us are fortunate enough to have a little green grass around the house and we like to have that saved by occasional cutting. The family cat must not be allowed to starve or to become a beast of prey while we are not at home. Just as these things must be done, so ought others.

The work of the Church in the parish and in the mission fields goes on regardless of vacations or hot weather. Payments from the missionary treasuries during the summer months are just as large as they are at any other time. The principal sources from which these payments must be met is the money coming from our pledges. If we do not pay these pledges during the summer with regularity then the parish, the diocese, and the general Church will probably be forced to borrow money to carry on our work. A little foresight on our part whereby arrangements can be made to remit to the parish treasurer in advance or by mail the amount of our weekly pledge will avoid this difficulty.

Do not let the treasury of the Church starve!

Christian Social Service

THE REV. CHARLES N. LATHROP, D.D.,
Executive Secretary

WE IMAGINE THAT everyone would like to know with what success our movement for the organization of Family Relations Institutes in the various dioceses has met with since we first talked about the subject a year ago at the San Francisco conference.

As you know, at San Francisco we discussed the idea of developing an approach toward the problem of education for marriage in order that at least among our own church people there might be some slackening of the ever-increasing divorce rate. Various suggestions were offered and considered, and it was finally decided that the preliminary step should be some means by which the clergy might be put into possession of the best thinking in the fields of psychology, domestic economy, and social hygiene, and that they might be encouraged to make education for marriage a definite part of the normal educational program of their parishes.

There were several reasons for taking this particular approach to the problem. The whole problem of divorce seemed, to the Commission on Marriage and Divorce, to be largely one of social attitudes. The bulk of divorces secured, in this country at least, are on grounds which show a lack of ability to coöperate with other people. This leads not only to failure in the marriage relation, but to failure in any other department of life which requires coöperative living. The same incompatibility, uncontrollable temper, and lack of inner discipline which causes the break-up of marriage would also cause failure in a business or social life which needs the same qualities marriage needs to be successful. In other words, divorce is largely a personal problem, and if it is to be prevented it can best be prevented by the development of social attitudes and personality traits which are characteristic of any good Christian. The development of this sort of character is primarily the work of the parish church, and if it is not

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being done there, there is no one who is doing it; nor is there a very good excuse for the continuance of the work of that parish, or of the person who is supposed to be ministering to the congregation. The best approach to the whole problem of the family is to equip the parish priest to do a better piece of work in his own proper job.

We expected, therefore, a very large and enthusiastic response on the part of the clergy to these institutes. We have had reports of five institutes held during this past winter, and we have been surprised to find that there is a great lack of interest on the part of the clergy. We think this lack of interest comes from a feeling that they already know the subject matter and need no more knowledge on it; whether they feel that it is a subject which does not fall within the province of their ministry, we are uncertain.

In presenting the material to many groups of clergy we found that there was some feeling that their people would not accept this as a natural field of teaching by the Church, and there was some hesitancy in dealing with such topics as sex-relationship, domestic finances, and parent and child relationship. At Bishop Ward's invitation, therefore, the Rev. Harold Holt went into the Diocese of Erie and presented the material in eight different centers to the men and women of parishes ranging everywhere from a liberal metropolitan atmosphere to strictly rural and mining towns of the more conservative type. He found that the lay people were pathetically eager to hear more about this, and that they were gratified to learn that the Church was at last making an approach toward giving their children and young people instruction from a religious angle on these vital matters.

We are satisfied from this Erie experience that there is no ground for fear on the part of the clergy that the people will not eagerly approve the incorporation into the normal religious educational life of the parish of instruction on these matters

which they would prefer to have come from their rector than from a high school teacher or a doctor.

We feel that the diocesan commissions have here a program which can be developed in any diocese without money and which will meet a very real need of the world today. After all, education for marriage is the education for life; it does not mean anything new, but merely a tying in of our religious work into other fields of social preventive work which are being done very well by several groups.

We do not feel, however, that there is a great deal of value in attempting to set up clinics for marriage difficulties or widely heralded family adjustment centers, as has been done by a number of Churches. We prefer, rather the using of the present organizations, the Church school and the quiet pastoral relationship which a rector has with his people to prevent the development of difficulties which call for the organization of family adjustment centers. The diocesan commissions can do their best work, as we see it, in bringing into contact the psychologist and other specialists and the clergyman, so that he can use the material which they have developed in his own pastoral work. This is about as far as a diocesan commission can go. The rest of the program is in the hands of the local clergy, and success will largely depend upon his own personality and ability in applying the knowledge which he gains.

The Rev. Harold Holt has prepared a book summarizing the material used in the institutes already held which can be placed in the hands of any clergyman or layworker with boys and girls, and from which we think they will get many useful suggestions. Entitled *Building Family Foundations* (Morehouse), it may be obtained from The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y., for \$1.00.

We have heard of a great many dioceses which are planning institutes for the coming winter, and we would like to see one held in every diocese.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

AT A RECENT MEETING of the Church Advertising Committee of the Advertising Club of New York, Mr. Louis Wiley, Business Manager of the New York Times, made some significant remarks on the Church and the newspapers from which we quote the following:

"No single agency has made more news in the history of mankind than the Church. For approximately four-fifths of the Christian era there were no newspapers to report and disseminate news, but what the churches did in towns and cities, in affairs of state, and in international matters certainly produced more news than any other agency. Even before the Christian era religion was one of the great news topics, whether one worshiped the God of the Jews, the pagan deities of Greece or Rome, or others. The Church and religion dominated the news of the



MR. LOUIS WILEY

The Business Manager of The New York Times who recently made some significant remarks on the Church and newspapers

Middle Ages. Our newspapers today testify to the fact that man's concern over his relation to the Supreme Being is likely to be a first page topic as regularly as any other.

"The classic city-room story of Dana, who cited the story of the creation in six hundred words as a model of news writing, shows that Moses began to write news from the first word of the Bible. And many an editor advises the reporter and copy desk man to study the Bible. One reason given is that the robust Anglo-Saxon vocabulary of the King James version is the best foundation for a good news style, and is particularly of help to the copy writer in search of short words for headlines. There also are other reasons why newspaper men should read the Bible.

"If we considered the Church only from the business point of view it would be necessary to follow its news. As an owner of real estate alone the Church is tremendously important. As a fiscal agent, handling yearly a very large income in hundreds of millions of dollars, its operations are important. As an influence upon our social life the Church is of enormous significance. And although every right-thinking man wishes to see the Church and politics kept apart, we wish that the moral principles of religion should guide the voter, but not that the Church as such should be a factor.

"A church interest in a newspaper story makes it worth more space. Every day and every week the newspapers read by intelligent persons print a large amount of constructive information concerning the local, national or world activities of the churches. The New York Times, for example, has a staff writer who attends practically all of the important religious conventions, and assembles the local church news, too.

"But the truly spiritual news of the Church is a difficult matter to report. Spiritual experiences are individual; they come to many who have not the gift of words to describe them, and many others are reluctant to bear public witness. We do see, of course, how faith shows itself in

works, and that is a matter easier to report in the newspapers. We see how congregations build noble church structures, how ministers and their followers are strong influences for the right upon our social and public life. The Church's leaders are quoted in the newspapers on all questions, and help much to shape public opinion.

"The church news is read attentively. The spirit of America is still a strongly religious one, and we may all hope that it will ever remain so."

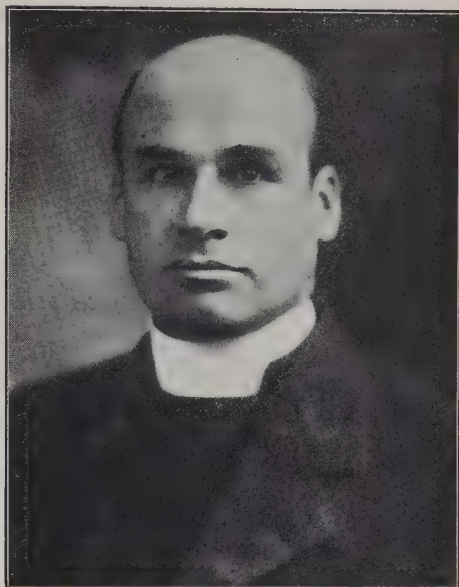
Field Department

THE REV. C. E. SNOWDEN
Executive Secretary

THE REV. CHARLES H. COLLETT, who on July first began his work as a General Secretary of the Field Department, is a native of Canada and a graduate of Trinity College, and the Berkeley Divinity School. Following his ordination in 1916, he became a master at St. Paul's School, Concord, New Hampshire. After teaching Greek and American history for three years he went to St. Stephen's Church, Boston, where he remained until 1923. Then came a year with the Country Center Mission in the Diocese of Pennsylvania, and since 1924 he has been rector of St. Paul's Church, Grand Forks, North Dakota, and in charge of our student work at the University of North Dakota. His experience in widely scattered posts has been enriched by many years' service as counselor and director of St. Paul's School Camp, at Danbury, New Hampshire.



A MILLION AND A half dollars is a lot of money. To have that amount of money pledged by the dioceses of the Church for an Advance Work Program is in itself witness to a heartening loyalty. To realize on these pledges before the next meeting of General Convention will be a demonstration of actual devotion to the mission laid upon the Church by its Lord and Master. After the commission appointed by General Convention had



THE REV. CHARLES H. COLLETT
*Recently appointed General Secretary of the
Field Department*

made its report, listing the 170 projects which had been approved as making up the whole Advance Work Program, there was heard occasionally the voice of a Jeremiah protesting that it could not be done. Reasons advanced were numerous but sifted they generally came to signify a belief in the incapacity of the dioceses to assume what were called burdens beyond those already laid upon backs already bent. It was further argued that such an Advance Work Program would result in decreased payments for the maintenance of existing work. All this in spite of the experience of the brief years since 1925 and 1926 when the Church raised an equal amount of money to pay a long-standing deficit and at the same time reached its highest point in giving to the Church's Program.

If this brief comment seems to put the cart before the horse, it is by design, not by accident. Plainly put, the point is that when this Church attacks in full vigor a sizeable job behind which it throws all the power of conscientious and enthusiastic endeavor, it can do not only the immediate special job but at the same time does increase its support of its regu-

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lar annual maintenance budget for its far-flung missionary enterprise.

Now we come to certain facts which are cheering evidence to the effect that the Advance Work Program is a recognized necessity for a progressive Church in action; is an expression of the spirit of the Church with all the implications of individual membership in its great Missionary Society; and in addition it becomes an expression of the will of the Church to *Carry On and Go Forward*. As it stands now, the Church through General Convention has declared its intention to do this thing, to fling out the banner and follow it in a militant, organized advance for Christ and His righteousness. It is assurance to those in need and notice to the world that the command of its Founder is the commission of His people.

The realities in the picture are indicated not by what was hoped for a year ago, but by what is promised as this is written. These realities are:

Seventy-two dioceses have accepted the equivalent of their fair share in the Advance Work Program, meaning that they have assumed the privilege of raising sufficient funds to cover the cost of a certain number out of one hundred seventy items approved by the Commission.

Six dioceses have reserved their decision until such time as proper diocesan authority may be secured. These six dioceses will in all probability accept their full share in the great enterprise.

Four dioceses have for one reason or another refused to participate.

Five dioceses have been approached without result either way, though in each case there is reason to believe that later favorable consideration will be given.

One diocese has not as yet been seen.

It is a record of great achievement even though the actual work of raising the money lies ahead. The chief element of cheer is in the fact that dioceses, as represented by their proper authorities—their bishops, executive councils, conventions, and their Woman's Auxiliary branches, etc., have not looked upon the task as an insurmountable difficulty, but have accepted it in the hope and faith

that it would be done. The tide is rising everywhere and if real organized effort can be brought to bear within the dioceses there is every prospect that Epiphany of next year will find the Church well on the way to the realization of its great objective as represented by its Advance Work Program.

Religious Education

THE REV. JOHN W. SUTER, JR.
Executive Secretary

AT THE TRIENNIAL meeting of the National Conference of Educational Leaders held in St. Louis, May 5-8, (see *JUNE SPIRIT OF MISSIONS*, pages 373-9), the plan was used of dividing the members of the conference into groups of about ten each. In no case was a group chairman a member or an officer of the Department.

One of the topics was the National Projects: the Lenten Offering, the Birthday Thank Offering, the Christmas Box, and the Little Helpers Offering. The group which studied this subject brought in the following report:

1. What are the educational values of the national projects in the life of the Church school?
2. Are there too many national projects?
3. Should these projects be simplified or unified?

The group wishes to bring before the conference the recommendation that the national Department continue the four national projects, provided that they be so presented that dioceses and parishes will realize their freedom to develop them.

That there would be a greater educational value if a more flexible arrangement could be developed in the carrying on of the Christmas Box friendship project; that it would be an advantage to work in the same field over a longer period of time than one year, but not longer than three years.

We recommend to the national Department that a *Snapshot* be prepared in the interest of missionary education for the Church school, in which will be given accounts of different programs that have been carried on in various types of schools.

THE NATIONAL COUNCIL

It is evident that leaders in the field appreciate the educational value of such projects as these, and are coming more and more to judge each project on the basis of what it can contribute to the educational development of a parish. It was encouraging to note the appreciative response of the conference to the national Department's policy of flexibility. Much has still to be learned by all of us in the matter of so-called missionary education. It seems to be generally agreed that we must make religious education missionary, and that we make mission study educational. Gradually the two efforts will be seen to be really one. The Christian Church is by definition missionary in character and purpose, and for this reason the sooner the phrase mission study, signifying a separate endeavor, disappears from our vocabulary the better. The weakness of such a phrase becomes evident when one realizes that its use tacitly implies that there could be such a thing as Christian religious education which was not missionary.

Adult Education

THE REV. T. R. LUDLOW, D.D., *Secretary*

A NATIONAL CONFERENCE on the Christian Education of Adults will be held July 28-August 2, at the Presbyterian Theological Seminary, Chicago, Illinois.

In view of the rapid strides being made in the general field of adult education, it is believed that the time has come for a vigorous advance in the field of Christian education of adults, under Church auspices. In order that the Churches may work together in closer, more intelligent coöperation, at the gigantic task of further Christianizing the present generation of adults, common bodies of knowledge, common purposes, and objectives that all can understand and can adopt, heartily, are a practical necessity. It is hoped that this conference will make a substantial contribution toward this end.

It is highly important that trained leaders in this rapidly developing field of religious education of adults be discovered, enlisted, trained, and made available to parishes and to community and other

territorial groups of churches. To this end the conference will have the following aims:

a. To make available to ministers and others who are responsible for parochial programs of religious education, the results of the most trustworthy findings and experiences in this field;

b. to open the way for these local leaders to build a more vital and effective program of adult religious education in their respective churches;

c. to provide instructors and other leaders who, as accredited teachers, can give courses in this subject, in coöperative schools and in parishes;

d. to provide round table discussions of some of the most vital aspects of the present program of adult religious education and necessary steps to be taken towards its improvement;

e. to make available several seminars for the inauguration of coöperative, research work among professional and semi-professional leaders in this field;

f. to spread the vision and contagion of outstanding leaders in whom the Church has confidence; and

g. to make possible group, intercessory prayer for the Church and for its program of the religious nurture of adults.

WHO SHOULD ATTEND?

The conference is planned with special reference to the needs of:

1. The clergy.
2. Bible class leaders, leaders of missionary study groups, officers of adult departments of the Church school, and leaders, both lay and clerical, of all other organizations of adults, such as the Brotherhood of St. Andrew, the Woman's Auxiliary, the Girls' Friendly Society, Daughters of the King, etc., etc.
3. General and regional officers of the various Christian bodies.
4. Directors of religious education.
5. Mature, graduate students and professors of religious education.

THE PROGRAM

8:00-8:50 a. m.—Monday, through Saturday
Leadership Training Course No. 81, *A Study of Adult Life*, B. S. WINCHESTER.

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Read a Book

The Lambeth Conferences, their history and their significance by Sidney Dark with an appendix by Sir Henry Lunn (London, Eyre and Spottiswoode, 1930).

A most timely volume tracing, as its title indicates, the history of these decennial episcopal gatherings in Lambeth Palace. A final chapter gives the agenda for the seventh conference meeting this month and discusses probable major topics which will come before the bishops. The missionary aspects of this current conference are ably discussed in a special Lambeth Conference Number of *The Church Overseas* (April, 1930). The South India Union Scheme is considered in an able series by such leaders as the Right Rev. E. J. Palmer, retired Bishop of Bombay, the Rev. W. F. France, overseas secretary of the S.P.G., and the Rev. W. Wilson Cash, general secretary of the C.M.S., while the problem of reunion as it is being faced in other fields is discussed by the Bishops of Persia, Fukien (China), and Tokyo (Japan).

Course No. 82, *Adult Materials and Methods*, CHARLES DARSIE.

Course No. 83, *Adult Department Administration*, IRWIN G. PAULSEN.

9:00-9:50 a. m.—General lectures in Seminary Chapel.

Monday—*Building a Curriculum for Adults*, PAUL H. VIETH.

Tuesday—*The Challenge of a Christianized World Civilization*, WADE C. BARCLAY.

Wednesday—*Adult Evangelism*, A. J. HARMS.

Thursday—*Christian, Religious Nurture in the Home*, MRS. JOHN A. RICE.

Friday—*Working Together for Adult Religious Education*, HUGH S. MAGILL.

Saturday—*The Objectives of Adult Religious Education*, NORMAN E. RICHARDSON.

10:00-10:20 a. m.—Chapel

(Speakers and themes to be worked out in connection with the faculty of the Summer Session of the Seminary.)

10:30-11:20 a. m.—Round table discussions

1. *Worship as a Means of Achieving Christian Personality*, E. P. WESTPHAL.

2. *Organizing and Administering an Integrated Program*, JOHN ADAM GARBER.

3. *Field Promotion, Organization and Super-*

vision, MARTIN I. WEBBER and C. A. HAUSER.

4. *Men's Brotherhoods and Bible Classes*, D. BURT SMITH and WILLIAM F. WEIR.

5. *Adult Evangelism*, A. J. HARMS.

6. *Women's Social and Service Organizations and Bible Classes*, MRS. W. E. CHALMERS.

11:30-12:20 a. m.—Seminars

1. *Available Curriculum Materials*, IRWIN G. PAULSEN.

2. *Objectives of Religious Education of Adults*, NORMAN E. RICHARDSON.

3. *The Curriculum and Proposed Standard of Adult Religious Education*, PAUL H. VIETH and E. R. BARTLETT.

4. *Leadership and Method of Organized Adult and Other Study Groups*, JOHN ADAM GARBER.

5. *Missionary Education of Adults*, MRS. E. H. SILVERTHORN.

6. *The Christian Family*, MRS. JOHN A. RICE.

1:30-2:20 p. m.—Second session of leadership training courses, 81, 82, 83.

7:30 p. m.—Addresses

Monday—*Some Findings of the Toronto Convention*, HUGH S. MAGILL.

Tuesday—*A Christian Faith for an Age of Science*, LOIS MATTHEWS SWEET.

Wednesday—*The Church as an Agency for Adult Religious Education*, B. S. WINCHESTER.

Thursday—*The Christian Use of Talents and Money*, (speaker to be announced).

Friday—*The Layman as a Church Official*, (speaker to be announced).

Saturday—*A Symposium—What My Church Is Going to Do*.

GENERAL INFORMATION

A conference registration fee of \$2.50 will be payable at time of registration and room assignment. A charge of \$3.00 for the six days will be made for rooms for men. Board for men at the Seminary Commons will be at the rate of \$6.00 for the six days, payable in advance. All women will find board (except luncheons) and room at \$9.00 for the six days in the Bethany Girls Headquarters, 510 Wellington Avenue, Chicago. Further information may be secured from Norman E. Richardson, 2330 North Halsted Street, Chicago, Illinois.

The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,
311 Alexander Street, Rochester, N. Y.

F*RIENDS not foreigners* is now a familiar saying. This summer many young people all over the country will have an opportunity to learn the truth of this statement, not by its mere repetition but by actual experience. For some the opportunity will come through travel abroad, especially through those trips conducted in the interest of world acquaintance and good will. For others, studying at great university centers, there will be daily contacts with students from other lands, while at some of our own summer camps and conferences there will be visitors and workers from the mission fields of the Church.

Such personal contacts afford rare opportunities for mutual understanding and friendship; through them one grows beyond the stage of "knowing about the French, the Italians, and the Chinese" and comes to know persons who live in France, Italy, and China. Similarly these persons come to know us; through us they form ideas not only of the folks back home but of the Christ whom we profess to follow. It has been said before that "there is comradeship between those who worship the same object, who find themselves on the same road going in the same direction. The recognition of God as the ultimate reality, the finding of Him, the ultimate goal, by any group of individuals give them a basis for the supreme comradeship, the supreme fellowship." It is this fellowship that makes it not only possible but natural to say and to feel "Friends not foreigners."

For all young people, whether they travel afar or stay at home this summer there comes an opportunity to begin thinking about world relationships on the basis of friendship through the new project known as the World Friendship Award.

This is a project for young people interested in international friendship and world peace, made possible through the life of Zelah Joy Van Loan. Mr. Van Loan, whose death occurred in 1925, and in whose memory the World Friendship Award has been established, was a devoted Churchman whose concern was always for others. His life was an epic of friendship, friendship for all, irrespective of race, color, or creed.

Mrs. Anna F. G. Van Loan, of Babylon, New York, in memory of her husband, has established a Goodwill Foundation, the income of which is to be administered by the Committee on World Friendship Among Children, instituted by the Federal Council of Churches of Christ in America, for the promotion of the spirit of friendship and understanding among the youth of the world.

The project now being sponsored under this foundation is an essay contest on the theme "Christ and World Friendship." All young people between the ages of fourteen and nineteen years, in North, Central, and South America and the Caribbean region are invited to send in essays. Two awards of \$750 each are to be made; one for the United States and Canada, and the other for Mexico, Central, and South America, and the Caribbean region.

The essays, which may be in any language, are not to be less than 750 words nor more than one thousand words in length. If possible, they should be type-written on only one side of the paper, which should be approximately eight and one-half by eleven inches.

All essays must be in the hands of the judges on or before January 15, 1931. Essays from North America should be sent to the Committee on World Friendship Among Children, 105 East 22nd

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Street, New York. Essays from Mexico, Central and South America, and the Caribbean region should be sent to the Committee on Coöperation in Latin America, 419 Fourth Avenue, New York, N. Y.

The names of the winning essayists will

be announced on World Goodwill Day, May 18, 1931. The awards will be made on the same day.

Further information about this project may be secured from the Committee on World Friendship Among Children.

The National Student Council

Correspondence may be addressed to the Secretary for College Work, the Rev. W. Brooke Stabler, 281 Fourth Avenue, New York, N. Y.

THERE SEEMS to be much diversity of opinion regarding the National Student Council. It has been much discussed at recent meetings of the College Commission and other gatherings of college workers. Though no common agreement has been reached, this much is certain: either it should be dissolved or a strenuous effort should be made to put spiritual content into it. As it now stands, it seems "neither here nor there". Nothing can be done hastily or without the honest opinions of various persons who have been associated with some unit of it. The Secretary for College Work would welcome any criticisms, suggestions, or opinions concerning its future.

SUMMER CONFERENCES

ABOUT SIXTY of our best leaders are now representing our Church at all of the principal student conferences. A recent letter from one in charge reveals the spirit in which they are being received: "May I take this opportunity to express to you the great appreciation of the entire conference committee for the excellent coöperation in connection with this year's conference. Truly it is more like a joint conference with you—your co-operation is so whole-hearted and complete."

WEST AND MID-WEST

NO MATTER HOW excellent is the work being done in any college center, we cannot overestimate the value of "a new voice". During May, the Rev. Carter Harrison, student worker at Brookings,

South Dakota, made quite an extended tour of the Eighth Province. He addressed various groups at the Synod, interviewed a number of students at the University of California, the University of Southern California, and the University of Nevada, presented the work to branches of the Woman's Auxiliary, assisted in the formation of a special commission for the promotion of work among students, and met with many individual clergymen. The Rev. Fleming James, of the Berkeley Divinity School, New Haven, Connecticut, made a somewhat similar visit in the mid-west, meeting with individuals and groups in Juniata, Pennsylvania State College, the University of Pittsburgh, Oberlin, Kenyon, Ohio Wesleyan, Ohio State, and Miami University.

Such a policy of multiplying the number of men in the field will be continued in the future. Anyone desirous of such a visit by one of the college missionaries should communicate with the Secretary. A list of available men will be sent upon request.

S.O.S.

NOT ONLY THROUGH this column but also through the medium of longer articles in other Church papers we may accomplish much to make our college work more definite and helpful. Articles are therefore desired, relating experiences rather than discussing theories. There can, of course, be no guarantee of publication; but an endeavor will be made to secure publication for those of most universal interest.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

THE WOMAN'S AUXILIARY OFFICERS' CONFERENCE

THE GROWING INTEREST in the Woman's Auxiliary Officers' Conference was shown by the increased attendance this year when eighty-four women from thirty-five dioceses representing every province, gathered at Taylor Hall, Racine, Wisconsin, May 2-7, to discuss together "The Life of the Spirit in the World of Today."

The first morning's conference, under the leadership of Mrs. Robert Happ and Mrs. Charles Hutchinson, brought to us for discussion the changing conditions in our homes and work; the problems confronting us in the readjustment of family life, present housing conditions, the lessening claims of parents upon their children, the impermanence of marriage, and the growing economic and intellectual freedom of women. Among suggestions offered for meeting these problems were a more intelligent and sympathetic understanding of the facts which really affect our own people in the home, in industry, and in the business world, and as an aid to our family problems, the establishment in our parishes of family clinics and child study groups.

Miss Margaret Read, of England, gave us a most vivid picture of her impression of the student life in our universities, of the longing to be an individual, to count in life, and of the keen interest that may be aroused in such vital issues as are found in race and industrial relations. Much of the restlessness, the desire to escape from the facts of life, the demand for perfect individual freedom with no sense of responsibility to society, the absence of reverence and the rejection of authority, seemed an intensified reflection of our whole modern life. In religion there seemed little intellectual difficulty; the need seemed rather to be a desire to find real conviction in other people, to discover whether there is a power in Christianity

to change the individual and the world.

This, with the statement from Miss Mary Deis, a young Chinese woman, that Chinese students returning from our universities to their own country to increasingly important posts of leadership, were largely anti-Christian, brought us a tremendous challenge. The question of the power of Christ in our own lives must be faced anew when the young, potential leaders of the world fail to perceive the power of the Holy Spirit in our civilization and in our individual lives.

In our consideration of race relationships, Mrs. Paul Barbour told of the improvement in administrative policy for the Indian, and of the crying need for improved methods of education, with some system of employment to meet the increasing poverty among our Indians; while the Rev. J. A. Williams, D.D., in his presentation of the Negro made us see the urge for betterment in his race as, not a racial desire, but an American characteristic. The Negro needs an opportunity for his best development.

The conference on our rural problems, with the suggestions and discussions of neighborhood meetings, "circuit riding" by Auxiliary groups, vacation visiting in rural districts, acting as big brother to the smaller churches, correspondence Church schools, placing the isolated on mailing lists, and scholarships for rural conferences, was led by Mrs. John Wheeler, while Deaconess M. P. Williams drew unforgettable pictures of her highland neighbors in Virginia, unconsciously giving us a glimpse of her influence among them in her story of the woman who had never before realized that "religion means growin'."

The second day was devoted to the tremendous problems of the new East, and began with a consideration of the four chapters of Christianity in China drawn

in clear perspective by Harley F. McNair, Professor of Political Science in St. John's University, Shanghai. He pointed out the probable cause of the failure of past chapters as a willingness to compromise, a lack of coöperation, the failure of Christianity to naturalize itself, and a too great dependence on the home church and the foreign missionary. He suggested as ways of meeting the problems of the present day, a willingness on the part of foreigners to consider the Chinese point of view, a willingness on the part of foreign missionaries to coöperate rather than to dictate, and urged the maintenance and preservation of the essentials of Christianity with a willingness to change the non-essentials.

Miss Read again faced a stupendous task in her amazingly clear picture of the political, economic, and social questions now confronting India. Miss Elizabeth Upton, who established the School of Loving Service, a school for the training of kindergarten teachers in Japan, told us of that school and drew a picture of the end of the old life of Japan, the too rapid assimilation of western civilization, and the present effort at a more scientific adjustment to modern life. Miss Elizabeth Matthews then led our discussion of Hawaii, that island meeting place of East with West.

A rapid survey of the conference shows the astonishing courage of the Auxiliary in daring to face such overwhelming problems, and the last morning's discussion on the function of the Woman's Auxiliary in relation to changing world situations revealed the spirit of our days together in that no thoughtless or easy solutions are offered; only a desire to stand ready to help where possible and to study sympathetically and prayerfully some of the

problems involved, the spirit of reverent search shown in the man of whom Deaconess Williams told us, who said, "we needs enlightenment, it'll give us life."

Miss Lindley in summing up the conference spoke of its most marked characteristic as growth, and said she had been impressed with the sincerity and gravity in facing things, the realization of Christianity's scope and depth, and of the unity of the Church's work, of a sense that we are moving forward, and a sense of hope, and a realization of our Lord's leadership, especially on Sunday when the conference opened with a Quiet Day, conducted by the Rev. John W. Suter, jr.

The background and preparation for the whole conference was recognized and spoken of again and again as that Quiet Day. Mr. Suter in his meditations seemed to bring us the assurance of "the Peace which is God"; of the "Peace of Tranquility, bringing us the tremendous calm which our Lord gave to His disciples when He showed them His care for them in that storm at sea; the Peace of Reconciliation, of true forgiveness and forgiving; the Peace of Power, I have power to lay it down, and I have power to take it again, and yet He willed, for our sakes, not to come down from the cross; and the Peace of the Presence of God, in knowing and making known our Lord as the Companion of the Way, as He was made known to the disciples at Emmaus in the breaking of bread."

Prior to this meeting of diocesan officers twenty diocesan educational secretaries with a few presidents met for a round table discussion of educational problems. The findings of which will be sent to educational secretaries.—LOUISE McCUNE, *President, Woman's Auxiliary, Diocese of Southern Ohio.*

Coming in October—U. T. O. Number

IN THIS MIDDLE year of the triennium, the United Thank Offering number of THE SPIRIT OF MISSIONS should have special significance for all the women of the Church. Make your plans *now* for giving this October SPIRIT OF MISSIONS widespread distribution.

American Church Institute for Negroes

Auxiliary to the National Council

The Rev. Robert W. Patton, D.D., *Director*

HENRY A. HUNT, Negro principal of the Fort Valley High and Industrial School, is the winner of the sixteenth annual Spingarn Medal, awarded to the American citizen of African descent for "most distinguished achievement in some honorable field of human endeavor," it was announced yesterday (June 12) by the National Association for the Advancement of Colored People. The medal, donated by Joel E. Spingarn, author and former Columbia professor, will be presented to Mr. Hunt at the twenty-first annual conference of the association, at Springfield, Massachusetts, on the closing night, July 1, by William Allan Neilson, president of Smith College.

The medal has been awarded to Mr. Hunt, it was announced, "for twenty-five years of modest, faithful, unselfish, and devoted service in the education of Negroes of rural Georgia. In the face of great difficulties he has built up an excellent school and has at all times advanced the cause of his race with tact, skill and integrity."

The committee on award for 1929 included: Theodore Roosevelt, Governor of Porto Rico; James H. Dillard, director of the Jeanes and Slater Funds; W. E. B. DuBois, editor of *The Crisis*; John Hope, president of Atlanta University; Oswald Garrison Villard, editor of *The Nation*.

Mr. Hunt, a native of Sparta, Georgia, is a graduate of Atlanta University. For several years he taught at Biddle University, now known as Johnson C. Smith University. Twenty-five years ago he went to Fort Valley to take charge of the school there, which is now operated under the auspices of the American Church Institute for Negroes. He also revived and reorganized a defunct state Negro teachers' organization and has otherwise helped to advance the cause of Negro education in the South.—*The New York Times*.

ABOUT THREE hundred young men and women have recently been graduated from the schools of the American Church Institute for Negroes. Probably fifty percent of these will enter the trades and industries, twenty-five percent will enroll as teachers in public and private schools, while the remainder will return to their homes to help lighten the burden on the shoulders of aged parents, or perhaps to teach a large family of younger children. Some of the graduates will go back to work on the small farms of their fathers. It is safe to predict that the crops during coming years will be bigger and more varied because of the practical instruction received at the schools on the proper preparation of the soil, rotation of crops, market values, etc. Others will take to their homes a general knowledge of homemaking and proper food values. They have learned how to arrange a well-balanced diet,—as a substitute for that of pork and corn bread, which is still the prevailing diet in thousands of Negro homes.

A few privileged young women will enter the Bishop Tuttle Memorial School at St. Augustine's College, Raleigh, North Carolina, for a two-year period of instruction and practical work in Christian leadership in Church and community. This year there were six graduates from the Tuttle School and nine from St. Agnes' Training School for Nurses at St. Augustine's. The Negro girls, from thirty-five to forty in number, who are annually enrolled in St. Agnes' Training School receive the same three-year course in theory and in practical nursing as that required in the best schools for white nurses. The demand for St. Agnes' graduates is much greater than the supply. The new nurses' home, recently completed, is now in use and is a vast improvement on the old, out-of-date structure.

The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

The Daughters of the King

MRS. W. SHELLEY HUMPHREYS, *Recording Sec'y*
2103 Main Street, Jacksonville, Florida



THOSE OF US who take for granted, or even neglect, the privilege of regular Communion or the Corporate Communion, may well read thoughtfully the following excerpt from a letter written by a Daughter of the King in the far northwest:

I can not keep the rule for regular Communion, as we have that only once a year when the Bishop comes.

A contrast to receiving mail two or three times a day, is the following:

This is an isolated place, off the run of travel, but from now on there is to be a big boat in every two weeks.

A Daughter who is helping to make present-day Alaskan history writes:

During the five years, I have presented to Bishop Rowe thirty-one children and young people for Baptism and seventeen young people for Confirmation. Before that time there had not been any young people's work or any Sunday school. I am trying to train these children in the ways of the Church and in good living.

From Wyoming a member writes:

I am still at St. Michael's, Wind River Reservation, trying to do a Daughter's work by prayer and service, praying that I may serve by teaching and helping to make true Christians of Arapahoe Indians. Sometimes it is not encouraging, and then, when and from where one least expects it, there comes some word or act that shows all has not been in vain. This year I have ten little maids ranging in age from seven to eighteen. All are talking about what they can do in order to save their pennies that they may help spread the message of Good Will to children in less fortunate lands.

Church Mission of Help

MRS. JOHN M. GLENN, *President*
27 W. 25th Street, New York, N. Y.



FROM THE national office it is possible to look back over the last year and note high points not so clearly recognized by those in the field.

The Tennessee CMH, through the self-sacrifice of staff and volunteers from the Board, carried on during a long illness of its executive secretary. The Board of the Maryland CMH stood back of a volunteer worker and kept the society from losing ground until the new executive secretary was found. Southern Ohio has strengthened its Board and is doing particularly successful work through its recreation and motor service committees. Under the difficulties of rural territory the Vermont CMH has been developing a special service in the training of its clients. Five of the societies, Connecticut, Chicago, New-ark, Pennsylvania, and Rhode Island report a growing understanding from community agencies and public departments. Rhode Island has conducted a Confirmation class in a state reformatory; Newark and Pennsylvania CMH societies have received increased assistance from welfare federations. Chicago has representatives of ten agencies serving as a case conference committee for its secretary. The Pennsylvania CMH, working with the diocesan branch of the Woman's Auxiliary, demonstrated the need of a Church worker in the juvenile court and succeeded in securing the placing of a permanent worker. In Newark, branch offices are covering the diocese and the society rejoices in the possession of four cars, making it possible for the workers to cover the rural territories. The colored worker, trained at the Bishop Tuttle School, Raleigh, North Carolina, and re-

ceived on scholarship from the United Thank Offering, has been retained as a member of the staff. The Long Island society reports a group of volunteers from the Junior League.

The total number of girls under care during 1929 was 3,667. Of these 551 were Episcopalians. Unmarried mothers numbered 1,082. Baptism was administered to 163, while fifty-one received the sacrament of Confirmation. Case work care was given to 616 men and boys.

In June, a new unit was started in the Diocese of Alabama. Miss Phaedra Norsworthy, the executive secretary, is a graduate of the Jacksonville State Normal School, and has been director of the Kinston Community Center, and chief child labor inspector of the Alabama Child Welfare Department. Since September, 1929, she has been attending the New York School of Social Work, and has been on the staff of the New York CMH.

Guild of St. Barnabas

MRS. RICHARD W. BOLLING, *Secretary General*
156 East 79th Street, New York, N. Y.



THE FORTY-THIRD annual meeting of the Council of the Guild of St. Barnabas for Nurses was held in Detroit, Michigan, May 16-18 with more than thirty delegates representing thirteen branches present.

The council opened with a large reception to members and delegates and the nursing profession at large, while on the second evening a banquet gave opportunity for informal speeches and a very interesting address by the Rev. R. W. Woodroffe, D.D., rector of St. John's Church, Detroit. In addition to the business meetings, visits were made to points of interest in Detroit, including the hospitals.

Sunday morning there was a Corporate Communion in St. John's Church, and after a day divided between the various churches, the members attended the impressive Florence Nightingale Service at St. Paul's Cathedral with which the Council closed.

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.



FROM TIME TO time an officer, most often a parish officer, of the Church Periodical Club is confronted with such questions as these: Is the C.P.C. really worth while? Do you think it pays for the effort? What do people get out of it after all?

These are not imaginary questions. They are asked in all seriousness by perfectly well-meaning people, with perhaps little imagination. To an ardent C.P.C. worker such questions seem little short of impious. How is it possible to answer them in a fashion to convince the unconvinced?

Very few persons living under ordinary comfortable conditions have the chance to learn from actual experience what it means to be deprived of reading matter. The wife of a bishop became the firm friend of the C.P.C. after a sojourn in the hospital. Her friends brought flowers, fruit, all sorts of delicacies to eat, but no one thought of book or magazine until she begged for something to cheer the tedious hours of convalescence. The story has been told many times of the young engineer who had often teased his mother about her devotion to the C.P.C., but who wrote later from his lonely post in the West, "I know now why you spend so much time over your old C.P.C. Only one train goes through here a day. It is after work and we fellows go to the station and wait for the conductor to hand out the papers he has collected in the train. Then we tear the pages apart so that every man may have something to read."

The letters and incidents that appear in these columns are true and are typical of numberless similar instances, believe it or not, as our friend Mr. Ripley says. It is earnestly hoped, however, that every one will recognize their truth and act on the conviction. Those who find it difficult are asked to follow the advice the White Queen gave to Alice:

"I can't believe *that!*" said Alice.

THE SPIRIT OF MISSIONS

"Can't you?" the Queen said in a pitying tone, "Try again; draw a long breath and shut your eyes."

Alice laughed, "There's no use trying," she said, "one can't believe impossible things."

"I dare say you haven't had much practice," said the Queen, "when I was your age I always did it for half an hour a day. Why, sometimes I've believed as many as six impossible things before breakfast!"

How would it be if we should all try this plan for a bit? Before long we might come to believe quite easily that a mission priest can do better work with a new book to read or plenty of religious literature to distribute; that our workers in foreign lands require recreational reading; that books and pictures are necessary tools for a teacher; that the sick and lonely are cheered by the token that some one has thought of them. Let us think on these things.

The Seamen's Church Institute

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.



FROM THE Seamen's Church Institute at Fort Stanton, New Mexico, the home of some two hundred and fifty tubercular merchant seamen, comes this story of its observance of Easter:

Our services you are aware, must not conflict with the hospital routine, so we have to arrange our services accordingly. I wanted to have an early celebration of the Holy Communion and the only suitable time was at six o'clock in the morning. All during the season of Lent, I tried my best to impress upon them the importance of the Holy Communion. I must confess that I was a little bit afraid of the attendance at that early hour, as never before had a service been held at that time. The result was surprising; at the six o'clock celebration there were seventeen people present; fourteen received the Sacrament. I also had a short service in the hospital proper at six-thirty. The chief nurse kindly had a room arranged as a chapel and four patients received the Sacrament. At the ten o'clock Holy

Communion service, seventeen people received the Sacrament, making a grand total of thirty-five communions for Easter Day.

I almost forgot to tell you how beautifully we had the church decorated. We bought some lilies for the altar at Roswell, received six bunches of lilacs from Lincoln and it just happened to be that at this time the fruit trees were in full bloom. We gathered large bunches of blossoms from the apple, pear and peach trees in the government orchard, and you can rest assured that the church was profusely decorated.

At the Community House on Easter night we held open-house. We had purchased ten dozen eggs, which the women colored for us, and these were placed on the tables so the men could help themselves. In addition we had coffee, ice cream, and cake. On Easter Monday evening we had refreshments, consisting of punch and cake. During the past weeks we have been making quite a few improvements on the Community House, which was sadly in need of paint both inside and out. This had to be done at once in order to protect the wood.

The Girls' Friendly Society

FLORENCE LUKENS NEWBOLD, *Executive Secretary*
386 Fourth Avenue, New York, N. Y.



THE GIRLS' Friendly Society has selected India as its subject for study in 1930-1931 and will again coöperate with the National Council in its promotion of this subject throughout the Church. In making this announcement, Miss Helen C. C. Brent, Chairman of the Committee on Missions, points out that this is the third year the society has coöperated with the Church in selecting the same subject for mission study. This has many advantages, enabling The Girls' Friendly Society to avail itself of the material published and recommended by the National Council and offering the Woman's Auxiliary and other groups the resources of the G.F.S. mission study programs. Last October an entire issue of *The G.F.S. Record* was devoted to "Our World at Work" and was found valuable by the Woman's Auxiliary and Church school groups as well as by the branches of the society. Again, *The Record* in 1931 will have a special mission

THE NATIONAL COUNCIL

study number containing stories, articles, reading lists, handwork, games, dramatizations, and other program suggestions on India.

While studying "Our World at Work" this past year our branches have contributed money gifts to purchase the property needed by St. Andrew's Mission, Mayaguez, Porto Rico, to enlarge its craft shop.



A NEW STEP has been taken by the society in basing its program suggestions for 1930-31, *Exploring the Possibilities of Home Life*, on the actual experimentation of seven branches located in various parts of the country. These branches were asked to see whether they could build an interesting and valuable program around the subject of Home Life. The experimenting branches kept diaries of all that they did. These diaries revealed, to quote the May *Record*, that "every girl likes to be charming and to make her surroundings charming, whether she is a business girl living in one room, is living with her family, or is engaged and planning a home of her own. She wants to know how to get on with other people, how to deal with the sister who insists on wearing her new dress, how to bridge the gap between her own and her mother's point of view about staying out later than eleven, and how to decide what she should fairly contribute to the family budget."

Suggested programs centering around such needs and desires of girls as these were worked out and include discussions, handwork, dramatizations, and recreation. *Exploring the Possibilities of Home Life* may be purchased for twenty cents from the national office of The Girls' Friendly Society, 386 Fourth Avenue, New York City.

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

X POWER—in the individual, in the Church, in the world—will be the general theme of the National Junior Convention of the Brotherhood of St. Andrew to be held August 26-29, at Oberlin College, Oberlin, Ohio.

The convention will open with a banquet at which Dudley B. McNeil, of Elgin, Illinois, will preside, and the Right Rev. Thomas Casady, D.D., Bishop of Oklahoma, will speak on the Quest for Power. Following the dinner meeting the convention chaplain, the Rev. C. Leslie Glenn, rector of Christ Church, Cambridge, will conduct devotions. International night has been arranged for Wednesday evening, August 27, under the chairmanship of Paul Rusch of St. Paul's University, Tokyo, with speakers from Alaska, Japan, the Philippine Islands, and India. In preparation for the closing convention service, the delegates will devote Thursday afternoon to making a country-wide visitation. The speaker at this closing service will be the Right Rev. Arthur C. Thomson, Bishop of Southern Virginia, on Power for the Living.

The program has been arranged to appeal specifically to the four distinct sides of a boy's life—physical, social, mental, and spiritual. Athletic events will be interspersed through the daily programs and each morning and evening, devotions will be conducted by Mr. Glenn.

Advance reports indicate that the convention will have a widely scattered representation. Junior chapters on the Pacific Coast are planning to send a large delegation. Michigan expects to send fifty to one hundred boys; Chicago has set a goal of seventy-five delegates.



Who? What? When?

(Not to mention How? Why?
and Where?)

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Personal and Intimate

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THE SHANGHAI NEWSLETTER, (\$1.00), Bishop's Office, 20 Minghong Road, Shanghai, China.

THE LIBERIAN CHURCHMAN, (50c), Mrs. H. B. Nichols, 189 Washington Street, Bloomfield, New Jersey.

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